COMPLEAT

GENTLEMA

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THE

COMPLEAT GENTLEMAN.

Fashioning him absolut, in the most necessary and commendable Qualities concerning Minde or Body, that may be required in a Noble Gentleman.

WHEREVNTO IS ANNEXED A DEscription of the order of a Maine Battaile or Pitched Field, eight severall wayes: with the Art of Limming and other Additions newly Enlarged.

BY

Henry Peacham Master of Arts: Sometime of Trinitie Colledge in *Cambridge*.

——— *inutilis olim,*
Ne videar vixisse ———

LONDON,
Printed for *Francis Constable*, and are to bee sold at his shoppe in *Pauls* Church yard, at the signe of the the Crane. 1634.

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The Compleat Gentleman, whose Titles are contained in these Chapters following.

Chap.1. *OF Nobilitie in Generall.*
Chap.2. *Of the dignitie and neceſsitie of Learning in Princes and Nobilitie.*
Chap.3. *The time of Learning.*
Chap.4. *The dutie of Parents in their Childrens Education.*
Chap.5. *Of a Gentlemans carriage in the Vniverſitie.*
Chap.6. *Of ſtile in ſpeaking, writing, and reading Hiſtory.*
Chap.7. *Of Coſmography.*
Chap.8. *Of memorable Obſervation in ſurvey of the Earth.*
Chap.9. *Of Geometry.*
Chap.10. *Of Poetry.*
Chap.11. *Of Muſicke.*
Chap.12. *Of Statues and Medalls.*
Chap.13. *Of Drawing and Painting in Oyle.*
Chap.14. *Of ſundry Blazonnes both Ancient and Modern.*
Chap.15. *Of Armory or Blazing Armes.*
Chap.16. *Of Exerciſe of Body.*
Chap.17. *Of reputation and carriage*
Chap.18. *Of Trauaile.*
Chap.19. *Of Warre.*
Chap.20. *Of Fiſhing.*

Ad optimæ ſpei, generoſiſsimæque indolis adoleſcentem, Dom. Gulielmum Howard, *illuſtriſſ. ac verè honoratiſſ.* Thomæ *Comitis* Arundeliæ, *ſummi totius Angliæ Mareſchalli, &c. filium ſecundogenitum.*

Ingenio, genio, dum vis Generoſus haberi,
Ingenua hæc diſcas, ingenioſe puer.
Stemma nihil, cultis animum niſi moribus ornes,
Et ſtudeas ſtudijs nobilitare genus.

TO

TO THE TRVLY NOBLE and moſt hopefull Knight of the Honourable Order of the Bathe, WILLIAM HOVVARD, ſecond ſonne to the Right Honourable THOMAS Earle of *Arundell* and *Surrey*, Earle *Marſhall* of ENGLAND, &c.

WHat Motive (Noble Sir) may induce others in their Dedications, I know not: ſure I am none other hath incited mee, then the regard of your owne worth, and that native ingenuitie and goodneſſe of Spirit I haue ever perceiued in you, ſince it was my good hap to enjoy your acquaintance, and to ſpend ſome houres with you at your Booke in *Norwich*; where you had your education under the Reuerend, Religious, and my Honourable good Lord, the then Lord Biſhop of *Norwich*. And indeed, to whom of right ſhould rather appertaine theſe my *Inſtructions*, (in regard of their ſubject, which is the faſhioning of Nobi-

litie after the best presidents) then to your selfe, every way so Nobly descended. Beside, it is affirmed, that there are certaine sparkes and secret seeds of vertue innate in Princes, and the Children of Noble personages; which (if cherished, and carefully attended in the blossome) will yeeld the fruit of Industry and glorious Action; and that not onely above the strength of the vulgar, but even in the Cion, and before the time which Nature hath appointed. So *Achilles*, while he was yet very young, undertooke to shoote the fiercest Lions and Boares; and was so nimble on foote, that he was able to take a wilde Beast without either Toyle or Dogge. *Alexander* also, when an Ægyptian Priest saluted him, being very young, by the names of Sonne and Childe, replyed; But you shall finde me a Man before the walles of *Athens*. But to omit Heathenish examples, *Salomon*, wee reade, when he was but even a child, begged wisedome of God, and grace to governe well: and *Ignatius*, that holy Martyr writeth, how that *Salomon* was scarce twelve yeeres of age, when he decided that hard controversie betweene the two Harlots. Nor was *Iosias* above 8. yeres old, when hee walked religiously before God. And mee thinkes (Sir) as in that *Cornelian* Stemme (whereof *Scipio* was said to be the top,) *In quo (ut plura genera in unam arborem) videtur insita multorum illuminata sapientia)* already you grow apace: reflecting, as from a faire Glasse, that princely moderation and honesty of heart; of the good Duke your

Pindar. in Nemeis, Ode 3.

Ioannes Monach. in vita Alexandri.

Regum 1. cap. 3. ver. 9.

Ignatius lib. Epist. cap. 3.

Cicero.

your great Grand-father, the Honourably diſpoſed minde of my Lord, your Noble Father: together with his love and admiration, of whatſoever is honeſt or excellent: ſo that verily you need no other patterne to the abſolute ſhaping of your ſelfe, then the Images of your Forefathers. But as *Ariſtotle* ſaith of the Vine, by how much it is laden with Cluſters, by ſo much it hath need of props: ſo ſay I of Greatneſſe and Nobilitie, (ever fruitfull, and apt to abundance) it hath hourely need of ſupport and helpe, by all timely advice and inſtruction, to guide and uphold it from lying along. *Ariſt. in Ethicis.*

Wherefore, ſince the Fountaine of all Counſell and Inſtruction (next to the feare of God) is the knowledge of good Learning; whereby our affections are perſwaded, and our ill manners mollified: I heere preſent you with the firſt and plaineſt Directions (though but as ſo many keies to leade you into farre fairer roomes) and the readieſt Method I know for your Studies in generall, and to the attaining of the moſt commendable qualities that are requiſite in every Noble or Gentleman. Nothing doubting, but that after you have heerein ſeene the worth and excellence of Learning, how much it addeth to *Nobilitie*; what errors are hourely committed through *Ignorance*; how ſweet a thing it is to converſe with the wiſeſt of all Ages by Hiſtory; to have inſight into the moſt pleaſing and admirable Sciences of the *Mathematiques*, *Poetry*, *Picture*, *Heraldry*, &c. (whereof I heere intreat

intreat together with the most commendable exercise of the body; with other generall directions for Carriage, Travaile, &c.) you will entertaine this discourse, as *Vlysses* did *Minerva* at his elbow: as your guide to knowledg; the ground, not only of the sweetest, but the happiest life. And though I am assured there are numbers, who (notwithstanding all the Bookes and Rules in the world) had rather then behold the face of heaven, bury themselves in earthly sloath, and basest idlenesse; yet Sir *William Howard* at the least, let us recover you from the tyranny of these ignorant times, and from the common Education; which is, to weare the best cloathes, eate, sleepe, drinke much, and to know nothing. I take leave, from my house at *Hogsdon* by *London*, *May* 30.

Who is, and shall bee ever yours,

HENRY PEACHEM.

To my Reader.

I Am not ignorant (Iudicious Reader) how many peeces of the most curious Masters have been uttered to the world of this Subiect, as Plutarch, Erasmus, Vives, Sadolet, Sturmius, Osorius, Sir Thomas Eliot, M Askham, with sundry others; so that my small Taper among so many Torches, were as good out, as seeming to give no light at all. I confesse it true. But as rare and curious stamps upon Coynes, for their varietie and strangenesse, are daily enquired after, and bought up, though the Silver bee all one and common with ours: so fares it with Bookes, which (as Meddailes) beare the Pictures and devices of our various Invention, though the matter bee the same, yet for varietie sake they shall be read, yea (and as the same dishes dreſt after a new fashion) perhaps please the tastes of many better. But this regard neither mooved mee. When I was beyond the Seas, and in a part of France, adjoyning upon Artoise, I was invited oftentimes to the House of a Noble personage, who was both a great

Souldier and an excellent Scholler; and one day above the reſt, as we ſate in an open and goodly Gallery at dinner, a young Engliſh *Gentleman, who deſirous to travell, had beene in* Italy, *and many other places, fortuned to come to his houſe; and (not ſo well furniſhed for his returne home as was fitting) deſired entertainement into his ſervice. My Lord, who could ſpeake as little* Engliſh, *as my Countrey-man* French, *bade him welcome, and demanded by mee of him, what hee could doe: For I keepe none* (quoth he) *but ſuch as are commended for ſome good quality or other, and I give them good allowance; ſome an hundred, ſome ſixtie, ſome fiftie Crownes by the yeere: and calling ſome about him, (very Gentleman-like, as well in their behaviour, as apparell) This* (ſaith he) *rideth and breaketh my great Horſes; this is an excellent Luteniſt, this a good Painter and Surueyer of land, this a paſsing Linguiſt and Scholler, who inſtructeth my Sonnes, &c. Sir* (quoth this young man) *I am a Gentleman borne, and can onely attend you in your Chamber, or waite upon your Lordſhip abroad. See (quoth* Monſieur de Ligny, *for ſo was his name) how your Gentry of* England *are bred: that when they are diſtreſſed, or want meanes in a ſtrange Countrey, they are brought up neither to any qualitie to preferre them, nor have they ſo much as the Latine tongue to helpe themſelves withall. I knew it generally to be true, but for the time, and upon occaſion excuſed it as I could; yet he was receiued, and after returned to his friends in good faſhion. Hereby I onely giue to know, that there is nothing more deplorable, than the breeding in generall of our Gentle-*

men,

men, none any more miserable than one of them, if he fall into misery in a strange Countrey. Which I can impute to no other thing, than the remisnesse of Parents, and negligence of Masters in their youth. Wherefore at my comming over, considering the great forwardnesse, and proficience of children in other Countries, the backwardnesse and rawnesse of ours; the industry of Masters there, the ignorance and idlenesse of most of ours; the exceeding care of Parents in their childrens Education, the negligence of ours: Being taken through change of ayre with a Quartane Fever, that leasure I had ἐκ παροξύσμου, *as I may truely say, by fits I employed upon this discourse for the private use of a Noble young Gentleman my friend, not intending it should ever see light, as you may perceive by the plaine and shallow current of the Discourse, fitted to a young and tender capacity. Howsoeuer I have done it, and if thou shalt find herein any thing that may content, at the least, not distaste thee, I shall be glad and encouraged to a more serious Peece: if neither, but out of a malignant humour, disdaine what I have done, I care not; I have pleased my selfe: and long since learned* Envy, *together with her Sister* ignorance, *to harbour onely in the baseſt and most degenerate breast.*

Chap. I.

Of Nobility in Generall: that it is a Plant from Heaven; the Roote, Branches, Fruit.

IF we consider arightly the Frame of the whole Vniverse and Method of the all-excellent Wisedome in her worke: as creating the formes of things infinitely divers, so according to Dignity of Essence or Vertue in effect, we must acknowledge the same to hold a Soveraignty, and transcendent prædominance, as well of Rule as Place, each over either. Among the heavenly bodies wee see the Nobler Orbes, and of greatest influence to be raised aloft, the lesse effectuall, depressed. Of Elements, the *Fire* the most pure and operative to hold the highest place: in compounded bodies, of things as well sensible as insensible, there runneth a veine of Excellence proceeding from the Forme, ennobling (in the same kind) some other above the rest.

The Lyon wee say is King of Beasts, the Eagle chiefe of Birds; the Whale and Whirle-poole among Fishes, *Iupiters* Oake the *Forrests King*. Among Flowers, wee most admire and esteeme the Rose: Among Fruite, the

Spencer in his Fairy Queene.

Pom-roy and Queene-apple: among Stones, wee value above all the Diamond; Mettals, Gold and Silver: and since we knew these to transferre their inward excellence and vertues to their *Species* successively, shall we not acknowledge a *Nobility* in Man of greater perfection, of Nobler forme, and Prince of these?

Can we be curious in discerning a counterfeit from the true Pearle; to choose our siens of the best fruit, buy our Flowers at twenty pounds the roote or slip: and not regard or make difference of linage, nor bee carefull into what Stocke we match our selves, or of what parents we choose a Servant?

Surely, to beleeve that Nature (rather the God of Nature) produceth not the same among our selves, is to question the rarest Worke-mistris, of ignorance or Partiality, and to abuse our selves beneath the Beast. *Nobility* then (taken in the generall sence) is nothing else then a certaine eminency, or notice taken of some one above the rest, for some notable act performed, bee it good or ill; and in that sence are *Nobilis* and *Ignobilis* usually among the Latine Poets taken. More particularly, and in the genuine sence, *Nobility* is the Honour of blood in a Race or Linage, conferred formerly upon some one or more of that Family, either by the Prince, the Lawes, customes of that Land or Place, whereby either out of knowledge, culture of the mind, or by some glorious Action performed, they have beene vsefull and beneficiall to the Common-wealths and places where they live.

Nobility defind.

For since all Vertue consisteth in Action, and no man is borne for himselfe, we adde, beneficiall and vsefull to his Country; for hardly they are to be admitted for Noble, who (though of never so excellent parts) consume their light, as in a darke Lanthorne in contemplation, and a Stoicall retirednesse.

And

And since Honor is the reward of Vertue and glorious Actions onely, Vice and Baseneſſe muſt not expect her favours: as the people of *Rome* created *C. Flavius* from a Tribune, Senator and *Ædile* for ſtealing of a booke of Records: *Euthicrates*, *Euphorbas*, and *Phylagrus*, were ennobled for treaſon: and *Cottier* by *Lewis* the eleventh, the *French* King, vnworthily advanced from a mender of Stockings, to be Lord Chancellor of *France*.

Neither muſt we honor or eſteeme thoſe ennobled, or made Gentle in blood, who by Merchanicke and baſe meanes, have raked up a maſſe of wealth, or becauſe they follow ſome great man, weare the Cloath of a Noble Perſonage, or have purchaſed an ill Coat at a good rate; no more than a Player upon the Stage, for wearing a Lords caſt ſuit: ſince Nobility hangeth not upon the ayery eſteeme of vulger opinion, but is indeed of it ſelfe eſſentiall and abſolute.

Beſide, Nobility being inherent and Naturall, can have (as the Diamond) the luſtre but onely from it ſelfe: Honours and Titles externally conferred, are but attendant upon deſert, and are but as apparell, and the Drapery to a beautifull body.

Æneas. Silvius lib. 4. de geſtis Alphonſi. Georg. Fiſcellus.

Memorable, as making to our purpoſe, is that ſpeech of *Sigiſmund* the Emperour, to a Doctor of the ciuill Law, who when he had received Knighthood at the Emperours hands, left forthwith the ſociety of his fellow Doctors, and kept company altogether with the Knights: which the Emperour well obſerving, ſmiling (before the open aſſembly) ſaid unto him; Foole, who preferreſt Knighthood before Learning and thy degree; I can make a thouſand Knights in one day, but cannot make a Doctor in a thouſand yeares. Now for as much as the weale publique of every Eſtate, is preſerved *Armis & conſilio*; this faire Tree by two maine branches diſpreadeth her ſelfe into the Military and Civill Diſcipline; under the firſt I place Valour and Greatneſſe of Spirit:

This happened at the Councell of *conſtance*, where the Doctors and Knights were (about ſome ſerious buſineſſe) divided into two ſeverall aſſemblies.

under

vnder the other, Iustice, knowledge of the Lawes, which is *Consilij fons*; Magnificence, and Eloquence.

For true Fortitude and greatneſſe of Spirit were ennobled (we reade) *Iphicrates*, that brave *Athenian*, who overthrew in a ſet battaile the *Lacedæmonians*, ſtopt the fury of *Epaminondas*, and became Lieutenant Generall to *Artaxerxes* King of *Perſia*, yet but the ſonne of a poore Cobler.

Eumenes, one of the beſt Captaines for valour and advice *Alexander had*, was the ſonne of an ordinary Carter.

Diocleſian was the ſonne of a Scrivener, or Book-binder: *Valentinian*, of a Rope-maker; *Maximinus*, of a Smith: *Pertinax*, of a Wood-monger; *Servius Tullus*, ſonne of a Bond-woman, thence his name *Servius*; *Tarquinius Priſcus*, of a poore Merchant, or rather Pedler in *Corinth*: *Hugh Capet*, the firſt of that name, King of *France*, the ſonne of a Butcher in *Paris*, who when *Lewis* the ſixth, ſonne of *Lothary*, was poiſoned by *Blanch* his Wife for Adultery, being a ſtout fellow, and of a reſolute Spirit, having gathered a company like himſelfe, and taking his advantage of the time, and diſtempered humour of the State, carried himſelfe and his buſineſſe ſo, that he got the Crowne from the true heire, *Charles* the Vncle of *Lewis*.

Lamuſius, the third King of the *Lombards*, was the ſonne of a common Strumpet, found laid and covered with leaves in a ditch by King *Agelmond*, who by chance riding that way, and eſpying a thing ſtirre in the ditch, touched it with the point of his Lance, to ſee what it was: which the Infant with the hand taking faſt hold of, the King amazed, and imagining it as a preſage of ſome good fortune toward the child, cauſed it to be taken out of the ditch, and to be brought up, which after (nurſed in the lap of Fortune) by many degrees of Honour, got the Crowne of *Lombardy*.

Neither

a *Pertinax*, or *Stubborne*, ſo ſir-named becauſe he came from his Father, who would have made him a Scholler, he chooſing rather to bee a Wood-monger. *Capitolinus*.

See the *Treaſure of Times*.

Ex Hiſtoria Longobard.

Neither are the truely valorous, or any way vertuous, aſhamed of their ſo meane Parentage, but rather glory in themſelves that their merit hath advanced them aboue ſo many thouſands farre better deſcended. And hence you ſhall many times heare them freely diſcourſe of their beginning, and plainly relate their bringing up, and what their Parents were. I remember when I was in the *Low-Countries*, and lived with Sir *Iohn Ogle* at *Vtrecht*, the reply of that valiant Gentleman Colonell *Edmunds*, to a Countrey-man of his newly comne out of *Scotland*, went Currant: who deſiring entertainment of him, told him; My Lord his Father, and ſuch Knights and Gentle-men, his Couzens and Kinſmen, were in good health, Quoth Colonell *Edmunds*, Gentlemen (to his friends by) beleeve not one word hee ſayes; My Father is but a poore Baker of *Edenbourgh*, and workes hard for his living, whom this knave would make a Lord, to currie favour with mee, and make yee beleeve I am a great man borne, &c.

The ingenuous reply of Colonell *Edmunds*.

So that the valiant Souldier you ſee, meaſureth out of the whole cloath his Honour with his ſword: and hence in ancient times came *Rome*, *Athens*, *Carthage*, and of late the *Ottoman* Empire to their greatneſſe. Honour being then highly prized, every one aymed at Nobilitie, and none refuſed the moſt deſperate attempts for the good of his Countrey. Thus the *Decij*, *Cato*, *Marcellus*, with infinite others, became ennobled, and had their Altars, Statues, Columnes, &c. and were we nigh adored with as great reſpect, as their Gods themſelves.

From no leſſe meaneſſe of birth and beginning, we finde many great and famous Biſhops, Civilians, Orators, Poets, &c. to have attained to the greateſt dignities, both of Church and Common-wealth, and to have checked with their Fortunes, even Glory her ſelfe. Pope *Iohn* the two and twentieth, was a poore Shooe-makers ſonne; *Nicholas* the fifth was ſonne of a Poulter; *Sixtus* the fift,

of a Hog-heard: *Alphenus* but a Tailors Apprentice, who running from his Maſter, went to *Rome*, and there ſtudied the Civill Law, and ſo profited, that for his learning and wiſedome, he was after created Conſull. *Vlpian* but meanely borne, yet Tutor to *Alexander* the Emperour. *Cicero* was borne and brought up at *Arpinum*, a poore and obſcure Village: *Virgil*, the ſonne of a Potter: *Horace*, of a Trumpeter: *Theophraſtus* of a Botcher, with infinite others I might alleage as well of ancient as moderne times.

Plutarch. in Lycurgi & Numæ Comp.

For doing Iuſtice, the *Romanes* of a private man and a ſtranger, choſe *Numa* for their King: and on the contrary, (as *Plutarch* writeth, comparing them together) *Lycurgus* of a King, for Iuſtice ſake, made himſelfe a private man: for, *A goodly thing* (ſaith *Plutarch*) *it is, by doing iuſtly to obtaine a Kingdome, and as glorious to prefer Iuſtice before a kingdome; for the vertue of the one* (Numa) *made him ſo eſteemed and honoured, that hee was of all thought worthy of it; of the other, ſo great, that he ſcorned it.*

In like manner, for their good Lawes and doing Iuſtice, were advanced to their Thrones and goodly Tribunals, *Minos*, *Rhadamantus* (though ſubiects of Poets fables,) *Aratus*, *Solon*, &c. And how fairely (beyond their Lawrels) the name of *Iuſt* became *Ariſtides*, *Trajane*, *Ageſilaus*, with many others, I leave to Hiſtory to report.

Machiavell, Hiſt. Florentin. lib. 7.

For magnificence, and obliginge the places wherein they lived, by great benefits, were ennobled *Tarquinius Priſcus*, a ſtranger, and a baniſhed man: and of later times, *Coſmo di Medici* in *Florence*, upon whoſe vertues, as upon a faire proſpect, or ſome princely Palace, give mee leave a little, as a traveller to breathe my ſelfe, and ſhew you a farre off the faire Turrets of his more then Royall Magnificence, being but a private man, as I finde it recorded in his Hiſtory by *Machiavell*. *This* Coſmo (ſaith he) *was the moſt eſteemed, and moſt famous Citi-*

zen

zen (being no man of warre) that ever had beene in the memory of man, either in Florence, or any other City; because he did not onely excell all others (of his time) in Authority and Riches, but also in Liberality and Wisedome. For among other qualities which advanced him to be chiefe of his Countrey, hee was more than other men liberall and magnificent, which liberality appeared much more after his death than before. For his sonne Piero found by his Fathers Records, that there was not any Citizen of estimation, to whom Cosmo had not lent great summes of Money: and many times also he did lend to those Gentlemen, whom hee knew to have need. His magnificence appeared by divers his buildings: for within the City of Florence hee builded the Abbeyes and Temples of S. Marco, S. Lorenzo, and the Monastery of S. Verdiana, and in the mountaines of Fiesole, S. Girolamo, with the Abbey thereto belonging. Also in Mugello hee did not only repaire the Church for the Friers, but tooke it downe, and built it anew. Besides those magnificent buildings in S. Croce, in S. Agnoli, and S. Miniato, he made Altars, and sumptuous Chappels. All which Temples and Chappels, besides the buildings of them, were by him paved, and furnished throughly with all things necessary. With these publike buildings, we may number his private houses, whereof one within the City meete for so great a personage, and foure other without, at Carriaggi, at Fiesole, at Casaggivolo, and at Trebio, all Palaces fitter for Princes than private persons. And because his magnificent houses in Italy did not in his opinion make him famous enough, he builded in Ierusalem an Hospitall to receive poore and diseased Pilgrimes. In which worke he consumed great summes of money. And albeit these buildings, and every other his actions were princely, and that in Florence hee lived like a Prince; yet so governed by wisedome, as he never exceeded the bounds of civill modesty. For in his conversation, in riding, in marrying his Children and Kinsfolkes, hee was like vnto all other modest and discreete Citizens: because he well knew, that extraordi-

nary things, which are of all men with admiration beheld, doe procure more enuy, than those which without ostentation bee honestly covered, I omit, as followeth shortly after, his great and excessiue charge in entertaining of learned men of all professions, to instruct the youth of *Florence*: his bounty to *Argiropolo* a *Grecian*, and *Marcilio ficino*, (whom he maintained for the exercise of his owne studies in his house, and gave him goodly lands neere his house of *Carraggi*.) men in that time of singular learning, because Vertue reares him rather to wonder than Imitation.

To proceed, no lesse respect, and honour is to be attributed to Eloquence, whereby so many have raised their esteeme and fortunes, as able to draw Civility out of Barbarisme, and sway whole Kingdomes by leading with a *Celticke Hercules*, the rude multitude by the eares. *Marke Anthony* contending against *Augustus* for the *Romane* Empire, assured himselfe he could never obtaine his purpose while *Cicero* lived, therefore he procured his death. The like did *Antipater*, a successor to *Alexander*, by *Demosthenes*, aspiring to the Monarchy of *Greece*. And not long since a poore *Mahumetan* Priest, by his smooth tongue, got the Crowne of *Morocco* from the right heire, being of the house of *Giuseph* or *Ioseph*. And much hurt it may doe, if like a mad mans sword, it be vsed by a turbulent and mutinous Orator: otherwise we must hold it a principall meanes of correcting ill manners, reforming lawes, humbling aspiring minds, and upholding all vertue. *For as Serpents are charmed with words, so the most savage and cruell natures by Eloquence*: which some interpret, to be the meaning of *Mercuries* golden Rod, with those Serpents wreathed about it. Much therefore it concerneth Princes, not onely to countenance honest and eloquent Orators, but to maintaine such neere about them, as no meane props (if occasion serue) to vphold a State, and the onely keyes to bring in tune a discordant Common-wealth.

* Described by *Lucian* to be aged, bald, and wrinckled, browne coloured, clad with a Lyons skin, holding in his right hand a club, in his left a bow, with a Quiver at his backe, and long small chaines of Gold and Amber fastned thorow little holes to the tip of his tongue, drawing a multitude of people willing to follow after him, onely shaddowing unto us the power of Eloquence. *Plato in Timæo. Pier. Valerius, lib. 6.*

But

But it shall not be amisse ere I proceed further, to remove certaine doubts, which as rubs clog the cleare passage of our discourse; and the first concerning Bastardy, whether Bastards may bee said to bee nobly borne or not: I answer with *Iustinian, Sordes inter præcipuos nominari non merentur.* Yet it is the custome with vs, and in *France*, to allow them for Noble, by giving them sometimes their Fathers proper Coate, with a bend Sinister, as *Reignald* Earle of *Cornewall*, base sonne to the Conqueror, bare his Fathers two Leopards passant gardant, or in a field *Gules*, with a bend Sinister Azure: The like *Hamlin*, base sonne to *Geoffrey Plantagenet*, Earle of *Surrey*. Some their fathers whole Coate, or part of the same in bend dexter; as *Iohn Beauford*, a Bastard of *Somerset*, bare *party per pale argent* and Azure, a bend of *England*, with a labell of *France*, Sir *Roger de Clarendon*, base son to the blacke Prince, his fathers three feathers, on a bend Sable, the field Or. I willingly produce these examples, to confirme our custome of ennobling them; and though the Law leaneth not on their side, yet stand they in the head of the troopes, with the most deserving, yea, *and many times (according to* Euripides) *proove*[a] *better then the legitimate.* Who are more famous then *Remus* and *Romulus*, who laid the first stone of *Rome*? more couragious and truely valiant, then *Hercules*, *Alexander*, our King *Arthur* of *Britaine*, and *William* the first? more critically leaned then *Christopher Longolius*, *Iacobus Faber*? more modest, and of better life, then *Cœlius Calcagninus*, the delight of his *Ferrara*, with infinite others? and where decretals and Schoolemen may beare the bell, those two Grandes, *Gratian* and *Lombard*?

1. Question. Of bastardy.

[a] *Quæstion amino-tos in Andromeda.*

A second question ariseth, whether hee that is Noble descended, may by his vice and baseneſse lose his Nobility or no. It is answered, that if hee that is ignoble and inglorious, may acquire Nobility by Vertue: the other may very well lose it by his Vice. But such are the miserable

Concerning vice and baseneſse.

rable corruptions of our times, that Vices goe for prime Vertues: and to be drunke, ſweare, wench, follow the faſhion, and to do juſt nothing, are the attributes and markes now adayes of a great part of our Gentry. Hence the *Agrigentines* expelled their *Phalaris*; the *Romanes* extinguiſhed the memory of the whole race of the *Tarquines*, with thoſe Monſters of Nature, *Nero*, *Heliogabalus*, &c. the *Sicilians Dionyſius* the latter, with others.

3. Queſtion. Concerning Poverty.

Thirdly, whether Poverty impeacheth or ſtaineth Nobility. I anſwer, Riches are an ornament, not the cauſe of Nobility; and many times wee ſee there lyeth more worth under a thred-bare Cloake, and within a thatched Cottage, than the richeſt Robé, or ſtatelieſt Palace. Witneſſe the Noble *Curij* and *Fabritij*, taken from a poore dinner of Turneps and Water-creſſes in an earthen diſh, to leade the *Romane* Army, and conquer the moſt potent Kings of the world.

4. Queſtion. Of Advocates, and Phyſitians.

Fourthly, concerning Aduocates and Phyſitians, whether we may ranke them with the ennobled or no. Advocates or Counſellors being Interpreters of the Law, their place is commendable, and themſelves moſt neceſſary Inſtruments in a Common-wealth; wherefore, ſaith the Civill Law, their calling is honourable, they ought to be freed of mulcts, publike charges, and all impoſitions; and to be written or ſent unto, as unto perſons of eſpeciall worth and dignity.

Extat Lex Conſtantini, lib. 10. Codicis.

Touching Phyſitians, though the profeſſion by ſome hath beene thought ſervile, and in times paſt was practiſed by ſervants, as *Domitian* (ſaith *Seneca*) *imperavit medico ſervo, vt venenum ſibi daret*, and that ſlovenly Epithite of *Scatophagos* be by *Ariſtophanes* beſtowed upon *Æſculapius*; yet it is an Art nothing ſervile and baſe, but noble and free, ſince we know not onely Emperours and Kings, but Saints, yea, our bleſſed Saviour to have cured the ſicke; as *Conſtantine*, *Adrian*, *Edward* the Confeſſor King of *England*, *Mithridates* King of *Pontus*, (whoſe Antidot

Ariſtophanes in Pluto.

To whom was firſt given, being a devour,

dote yet beareth his name) *Artemisia* Queene of *Caria*, who first found the vertue of Mugwort, bearing her name in Latine; *Gentius* King of *Illyricum* (now *Sclavonia*) who immortally liveth in the herbe *Gentiana*: as also *Lysimachus* in his *Lysimachia*, *Achilles* in *Achillea*, or the Yarrow: *Apollo*, *Podalirius*, *Moses*, *Esay*, *Salomon*, *Ezechias*. *Honour the Physitian, saith* Ecclesiasticus: then againe, *All Physicke or medicine is from God, and he shall receive a reward from the King: the Skill of the Physitian shall exalt his head, &c.* And as *Ptolomy* sometime objected against *Zoilus* concerning *Homer*, so may I unto our Lordly *Misiatrous*, or Physicke-haters: Which of them all, trebble their revenewes, can maintaine so many as one poore *Galen* or *Hippocrates*, who though dead many hundreds of yeeres since, feed many thousands of families, even at this present? I heere intend no common Chyrurgians, Mountebancks, unlettered Empericks, and women Doctors (of whom for the most part there is more danger, then of the worst disease it selfe) whose practice is infamous, Mechanique, and base.

and most religious King, the gift of curing the Kings Evill, whence it hath beene derived to our Kings of England his Successors.

Fifthly, concerning Merchants; the exercise of Merchandize hath beene (I confesse) accounted base, and much derogating from Nobility, except it be exercised and undertaken by a generall Estate, or the Deputies thereof. *Aristotle* therefore saith, That the *Thebanes* and *Lacedæmonians* had a Law, that none should bee esteemed and held capable of Honour in their Common-wealth, except they had ten yeeres before given over Trading and Merchandize: and *Valerius Maximus* reporteth, that among other things the *Romanes* had to disparage *Tarquinius Priscus* withall, and make him odious to the people, was that he was a Merchants sonne. Saint *Chrysostome* upon that place of *Matthew*, *Hee cast out the buyers and sellers out of the Temple*: gathereth, that Merchants hardly and seldome please God. And certaine it is, that the ancient *Romanes* never preferred any that exercised Merchandize,

5. Question. Of Merchants.

Hippolytus à Collibus Axiom. de Nobilitate.

Chrysost. super Mathæum, Francis. Patricius de Repub. lib. 1. cap. 8.

to

to any eminent place or office in their Common-wealth, perhaps agreeing in one with *Aristotle*, who speaking of Merchants and Mechanickes, saith; *Vilis est hujusmodi vita, & virtuti adversa*, This kinde of life is base, and contrary to vertue.

Arist. politic. 7. cap. 4.

But some may object unto mee the great Estates of *Venice, Genoa, Florence, Luca*, &c. where their Nobility is nothing disparaged by the exercise of Merchandize. I answer; as their Coines at home they may raise themselves higher or lower at their pleasure: but abroad (like Citie Majors) in other Countries they fall under value, and a great deale short of their reckoning.

But if the owner of the *Earth, and all that therein is*, hath so bestowed and disposed of his blessings, that no one Countrey affordeth all things: but must be beholden not onely to her neighbours, but even the most remote regions, and Common-wealths cannot stand without Trade and Commerce, buying and selling: I cannot (by the leave of so reverend judgements) but account the honest Merchant among the number of Benefactors to his Countrey, while he exposeth as well his life as goods, to the hazzard of infinite dangers, sometimes for medicinall Drugges and preservatives of our lives in extremitie of sickness; another, for our food or cloathing in times of scarcitie and wants, haply for usefull necessaries for our vocations and callings: or lastly, for those, *Sensus & animi oblectamenta*, which the Almightie providence hath purposely, for our solace and recreation, and for no other end else created, as Apes, Parrots, Peacockes, Canary, and all singing Birds; rarest Flowers for colour and smell, precious Stones of all sorts, Pearle, Amber, Corall, Christall, all manner of sweet odours, fruits, infinitely differing in forme and taste: Colours of all sorts, for painting, dying, &c. but I proceed.

Of *Salomons* Merchants. See Chronicles 2. chap. 1. verse 16.

Chron. 2. 9. verse 21.

6. Question. Of Mechanicall Arts and Artists.

Sixt and last, touching Machanicall Arts and Artists, whosoever labour for their livelihood and gaine, have no

share

share at all in Nobility or Gentry: as Painters, Stage-players, Tumblers, ordinary Fidlers, Inne-keepers, Fencers, Iuglers, Dancers, Mountebanckes, Bearewards, and the like; (except the custome of the place determine the contrary) as *Herodotus* and *Xenophon* witnesse to have beene obserued, both among the *Ægyptians*, *Scythians*, and *Corinthians*. The reason is, because their bodies are spent with labour and trauaile, and men that are at their worke, *Assidui & accubui umbratiles esse coguntur*. Yea, if a Noble man, borne in captivity, or constrained through any other necessity, shall exercise any manuall occupation or Art, hee by the opinion of some, looseth his Nobility Civill, but not Christian, and shall at his returne be restored. Where I said the custome of the Country. I intend thus: by the law of *Mahomet*, the *Grand Signior*, or great Turke himselfe, is bound to exercise some manuall Trade or Occupation (for none must be idle;) as *Solyman* the Magnificent, that so threatned *Vienna*, his trade was making of Arrow-heads; *Achmat* the last, horne rings for Archers, and the like.

Xenophon in *Oeconomica*.

A faint and spent reason.

Hippolyt. à Coll. in Axiomat. Nobilitatis.

From the roote and branches, let vs taste the fruite, which fall not (like the apples of *Sodome*) with a light touch into nothing, but are as those of *Hesperides*, golden, and out of the vulgar reach.

The fruit and vse of Nobility.

First, Noble or Gentlemen ought to bee preferred in Fees, Honours, Offices, and other dignities of command and government, before the common people.

They are to be admitted neere, and about the person of the Prince, to be of his Councell in warre, and to beare his Standard.

Which was the office of a Baron in ancient times.

We ought to give credit to a Noble or Gentleman, before any of the inferiour sort.

He must not be arrested, or pleaded against upon cosenage.

We must attend him, and come to his house, and not he to ours.

His punishment ought to be more favourable, and honorable upon his tryall, and that to bee by his Peeres of the same Noble ranke.

He ought in all sittings, meetings, and salutations, to have the upper hand, and greatest respect.

They must be cited by Bill or Writing, to make their appearance.

In criminall causes, Noblemen may appeare by their Atturney, or Procurator.

They ought to take their recreations of hunting, hawking, &c. freely, without controule in all places.

Their imprisonment ought not to bee in base manner, or so strict as others.

They may eate the best and daintiest meate that the place affordeth ; weare at their pleasure Gold, Iewels, the best apparell, and of what fashion they please, &c.

Beside, Nobility stirreth vp emulation in great Spirits, not onely of equalling others, but excelling them ; as in *Cimon*, the elder *Scipio Africanus*, *Decius* the sonne, *Alexander*, *Edward* our blacke Prince, and many other.

It many times procureth a good marriage, as in *Germany*, where a faire Coate and a Crest is often preferred before a good revenew.

It is a spurre in brave and good Spirits, to beare in mind those things which their Ancestors have nobly atcheived.

It transferreth it selfe unto Posterity : and as for the most part, wee see the children of Noble Personages to beare the lineaments and resemblance of their Parents : so in like manner, for the most part, they possesse their vertues and Noble dispositions, which even in their tendrest yeeres will bud forth, and discover it selfe.

Having discoursed of Nobility in Generall, the division, and use thereof : give me leave in a word, to inveigh against the pittifull abuse thereof, which like a plague, I thinke, hath infected the whole world, every undeserving

and

and base Peasant ayming at Nobilitie: which miserable ambition hath so furnished both Towne and Countrey with Coates of a new list; that were *Democritus* living, he might have laughing matter for his life. In *Naples*, such is the pride of every base groome, that though hee be *di stalla*, he must be termed *Signore*, and scarce will he open a Note from a poore *Calzolaio*, to whom he hath beene a twelvemoneth indebted for his Bootes, if *Don* be not in the superscription.

In *Venice* likewise, every Mechanique is a *Magnifico*, though his *magnificenza* walketh the Market but with a *Chequin*.

In *France*, every Peasant and common Lacquey is saluted by name of *Mounsieur*, or *Sire*, the King himselfe having no other Title. The word *Sire* immediatly proceeding from *Cyrus*, the *Persian* word for a Lord or great Prince, as *H. Stephanus* well noteth; or as it pleaseth some, from ἐξουσία authoritie, or κύριος, a Lord or Governour, πλείων καὶ πάντων κύριος. Goe but from *Paris* to *Anion*, and see if you find not all, from the Count to the *Esculiere*, allyed either to the King, some Prince of the blood, Noble, Peere, or other. *In Lexico.* *Demost. Olynth. 2.*

In the *Low Countries*, mine old Host at *Arnhem* in *Gilderland*, changed his Coate and Crest thrice in a fortnight, because it did not please his young Wife. For there yee must understand, they are all Gentlemen by a Grant, (they say) from *Charles* the fift, in consideration of a great summe of money they lent him in time of his warres. Come into what house soever, though *mijn heer weert*, be but a Gardiner, Ropemaker, or *Aquavitæ*-seller, you shall be sure to have his Armes, with the Beaver full faced (allowed to none but Kings and Princes) in his Glasse-window, with some ingenious *Motto* or other of his owne device. I remember one *Telink* there, gave for his Coate a wilde Goose in the water, with this witty one; *Volans, natans.* Another, three Hogs falling upon a

Dog, who was lugging one of their fellowes; with this a *Endracht mackt macht*, Another, three great drinking Bowles, Orbiquiers, with this truely *Dutch*, and more tolerable than the reſt, underneath, *Quem non fecere diſertum?* with infinite others of like Nature: yet the ancient Nobilitie (whereof there are many Honourable families; as *Hohenlo, Egmont, Horne, Brederode, Waggenaër, Botſelaër*, with ſundry others) keepe themſelves entire, and maintaining their ancient Houſes and reputation, free from ſcandall of diſhonour, as well as we, laugh at theſe their booriſh devices.

a Concord makes might.

Some againe, by altering letters or ſyllables, or adding to their names, will inſinuate themſelves into Noble houſes, and not ſticke many times to beare their Coates.

But the moſt common and worſt of all, is in all places the ordinary purchaſing of Armes and Honours for Money, very prejudiciall to true Nobilitie and politique gouernment: for who will hazzard his perſon and eſtate to infinite dangers for Honour, when others at home may have it *ſine ſudore & ſanguine*, onely by bleeding in the *vena cava*, called *marſupium?* The pure Oyle cannot mingle with the water, no more this extracted quinteſſence and Spirit of Vertue, with the dregges and ſubſiſtence of unworthineſſe. *Euripides*, when his Father told him he was Knighted, made him this reply; *Good Father, you haue that which every man may haue for his Money.* And certainely, Vertue *dum petit ardua*, will not ſtoope to take up her reward in the ſtreet. The *French* man is ſo bold, as to terme ſuch intruders *Gentil-villaines*; but I dare not uſe that word, leſt ſome that challenge the firſt part of it, ſhould returne mee the latter.

Hippolytus à Collibus.

Laſtly, to conclude, moſt pitifull is the pride of many, who when they are nobly borne, not onely ſtaine their ſtocke with vice, and all baſe behaviour, relying, and vaunting of their long pedegrees, and exploits of their Fathers, but (themſelves living in ſloath and idlenes) diſparage

disparage and disgrace those, who by their vertuous endeauours are rising. To these and such, I oppose *Marius*, and that stout reply of his in *Salust: They contemne mee as an upstart, I scorne their sloath and baseuesse.* Againe, *What they idlely heare and reade at home, my selfe hath either acted or seene; if they scorne mee, let them scorne their Ancestors, who came by their Nobilitie as I haue done: If they enuy mine Honour, let them also envy my labours, mine innocence, my perils &c.* Now see how equally they deale: that which they arrogate to themselves from the vertue of others, that they deny me for mine owne, because I have no Images, and my Nobilitie is new, &c. Shortly after: I cannot, to proove my discent, bring forth the Images of my Ancestors, their Triumphs, their Consulships; but if need be, I can shew Launces, my Ensigne, Caparisons, and other such warlike implements, beside a number of scarres upon my breast: these are my Images, my Nobilitie, not left me by descent and inheritance, &c. And as resolute of late yeeres, was the answere of *Verduge* a *Spaniard*, Commander in *Friseland*, to certaine of the *Spanish* Nobilitie, who murmured at a great feast, that the sonne of a Hang-man should take place above them, (for so he was, and his name importeth:) *Gentlemen* (quoth he) *question not my birth, or who my Father was, I am the sonne of mine owne desert and Fortune; if any man dares as much as I have done, let him come and take the Tables end with all my heart.*

Chap. II.

Of the dignitie and neceſsitie of Learning in Princes and Nobilitie.

SInce Learning then is an eſſentiall part of Nobilitie, as unto which wee are beholden, for whatſoever dependeth on the culture of the minde; it followeth, that who is nobly borne, and a Scholler withall, deſerveth double Honour, being both ἐνδοξος and πολυμαθὴς: for heereby as an Enſigne of the faireſt colours, he is afarre off diſcerned, and winneth to himſelfe both love and admiration, heightning with skill his Image to the life, making it precious, and laſting to poſteritie.

Si ad naturam eximiam eruditio acceſſerit tum demùm ſingulare quoddam exiſtere ſolet, &c. pro Archia Poeta.

It was the reply of that learned King of *Arragon* to a Courtier of his, who affirmed, that Learning was not requiſite in Princes and Nobilitie, *Queſta è voce d'un bue, non d'un Huomo.* For if a Prince bee the Image of God, governing and adorning all things, and the end of all gouernment the obſervation of Lawes; That thereby might appeare the goodneſſe of God, in protecting the good, and puniſhing the bad, that the people might be faſhioned in their lives and manners, and come neere in the light of knowledge unto him, who muſt protect and defend them, by eſtabliſhing Religion, ordaining Lawes; by ſo much (as the Sunne from his Orbe of Empire) ought he to out-runne the reſt in a vertuous race, and out-ſhine them in knowledge, by how much he is mounted neerer to heaven, and ſo in view of all, that his leaſt eclipſe is taken to a minute.

Nicephorus, lib. 17. cap. 40.

What (tell me) can be more glorious, or worthy the Scepter, than to know God aright; the Myſteries of our ſalvation in Ieſus Chriſt, to converſe with God in ſoule, and oftner than the meere naturall man, to advance him in his Creatures? to bee able with *Salomon* to diſpute

Regum. 1. Cap. 4. 33.

from

from the loftieſt Cedar on *Libanus*, to the loweſt Hiſop upon the wall; to be the Conduit Pipe and inſtrument, whereby (as in a goodly Garden) the ſweet ſtreames of heavens bleſſings are conveyed in piety, peace and plenty, to the nouriſhing of thouſands, and the flouriſhing of the moſt ingenious Arts and Sciences.

Wherefore, ſaith the Kingly Prophet, *Erudimini Reges, &c.* as if he ſhould ſay: how can you Kings and Iudges of the earth underſtand the grounds of your Religion, the foundation and beginnings of your Lawes, the ends of your duties and callings: much leſſe determine of ſuch controverſies, as daily ariſe within your Realmes and circuits, define in matters of Faith, publique Iuſtice, your private and Oeconomicke affaires: if from your cradles yee have beene nurſed (as *Salomons* foole) with ignorance, brutiſh *Ignorance, mother of all miſery*, that infecteth your beſt actions with folly, rancketh you next to the beaſt, maketh your talke and diſcourſe loathſome and *heavy to the hearer, as a burthren upon the way*, your ſelves to be abuſed by your vaſſals, as blind men by their Boyes, and to bee led up and downe at the will and pleaſure of them, whoſe eyes and eares you borrow.

Pſalm. 1.

Prov. 15.

Plato, lib. 5. de Repub.

Eccleſiaſt. 15.

Hence the royall *Salomon*, above all riches of God, deſired wiſedome and vnderſtanding, that he might goverme, and goe before ſo mighty a people. And the ancient *Romanes*, when their voyces were demanded at the Election of their Emperor, cryed with one conſent, *Quis melior quam literatus?* Hence the *Perſians* would elect none for their King, except he were a great Philoſopher: and great *Alexander* acknowledged his, ζῆν, from his Maſter *Ariſtotle*.

Vopiſc. in Tacit.

Rome ſaw her beſt dayes under her moſt learned Kings and Emperours: as *Numa*, *Auguſtus*, *Titus*, *Antoninus*, *Conſtantine*, *Theodoſius*, and ſome others. *Plutarch* giveth the reaſon: *Learning* (ſaith hee) *reformeth the life and manners*, and affoordeth the wholeſomeſt advice for

Plutarch. in Coriolano.

the

the government of a Common-wealth. I am not ignorant, but that (as all goodnesse else) shee hath met with her mortall enemies, the Champions of Ignorance, as *Licinius* gave for his Mot or Poesie: *Pestes Reipublicæ literæ*; and *Lewis* the eleventh, king of *France*, would ever charge his sonne to learne no more Latine than this, *Qui nescit dissimulare, nescit regnare*; but these are the fancies of a few, and those of ignorant and corrupted iudgements.

Eutropius.

Since learning then joyned with the feare of God, is so faithfull a guide, that without it Princes undergoe but lamely (as *Chrysostome* saith) their greatest affaires; they are blind in discretion, ignorant in knowledge, rude and barbarous in manners and living: the necessity of it in Princes and Nobility, may easily be gathered, who howsoever they flatter themselves, with the fauourable Sunshine of their great estates and Fortunes, are indeed of no other account and reckoning with men of wisedome and understanding, than Glowormes, that onely shine in the darke of Ignorance, and are admired of Idiots and the vulgar for the out-side; *Statues or huge Colossos full of Lead and rubbish within*; or the *Ægyptian* Asse, that thought himselfe worshipfull for bearing golden *Isis* upon his backe.

Plutarch. Alciat. in Emblem.

Sigismund King of the *Romanes*, and sonne to *Charles* the fourth Emperour, greatly complained at the Councell of *Constance*, of his Princes and Nobility, whereof there was no one that could answer an Embassador, who made a speech in Latine; whereat *Lodouicke*, the Elector *Palatine*, tooke such a deepe disdaine in himselfe, that with teares ashamed, he much lamented his want of learning; and presently hereupon returning home, began (albeit hee was very old) to learne his Latine tongue. *Eberhard* also, the first Duke of *Wirtenberg*, at an assembly of many Princes in *Italy* (who discoursed excellently in Latine, while he stood still and could say nothing) in a rage

Iacob. Wimphelingus.

rage ſtrooke his Tutor or Governor there preſent, for not applying him to his Booke when he was young. I gladly alleadge theſe examples, as by a publike Councell to condemne *opinion of* Hereſie, beleeving to teach, and teaching to beleeve, the unneceſſity of learning in Nobility; an errour as prejudiciall to our Land, as ſometime was that rotten Cheſt to *Æthiopia*, whoſe corrupted ayre vented after many hundreds of yeeres, brought a plague not onely upon that Country, but over the whole world.

I ceaſe to vrge further, the neceſſity and dignity of learning, having (as *Octavius* ſaid to *Decius*, a Captaine of *Anthonies*,) to the underſtanding ſpoken ſufficient: but to the ignorant too much, had I ſaid leſſe. *Appian.*

CHAP. III.

Of the time of Learning, Duty of Maſters, and what the fitteſt Method to bee obſerved.

AS the ſpring is the onely fitting ſeede time for graine, ſetting and planting in Garden and Orchard: ſo youth, the *Aprill* of mans life, is the moſt naturall and convenient ſeaſon to ſcatter the Seeds of knowledge upon the ground of the mind, δεῖ γὰρ ἐυθὺς ἐκ νέου ἐρέσθαι, ſaith *Plato*, *It behooveth in youth out of hand, to deſire and bend our minds to learning*: neither as good Huſbands, while time ſerveth, let ſlip one houre: *for*, ſaith he, elſewhere, *Our ground is hard, and our horſes be wild*: withall, if we meane to reape a plentifull harveſt, take we the counſell of *Adraſtus* in *Euripides*, *To looke that the ſeede bee good*. For, *in the foundation of youth, well ordered and taught, conſiſts* (ſaith *Plato* againe) *the flouriſhing of the Common-wealth*. This tender age is like water ſpilt upon a *Plato politic. 6.* *In Phædro.*

table, which with a finger wee may draw and direct which way we list; or like the young Hop, which, if wanting a pole, taketh hold of the next hedge: so that now is the time (as Waxe) to worke it plyant to any forme.

How many excellent wits have we in this Land, that smell of the Caske, by neglecting their young time when they should have learned! *Horace* his *Quo semel*, once fit for the best Wine, since too bad for the best Vineger, who growne to yeares of discretion, and solid understanding, deepely bewaile their mis-spent, or mis-guided youth, with too late wishing (as I have heard many) that they had lost a joynt, or halfe their estats, so that they had beene held to their Bookes when they were young. The most (and not without cause) lay the fault upon bad Masters; to say truth, it is a generall plague and complaint of the whole Land; for, for one discreet and able Teacher, you shall find twenty ignorant and careleſſe; who (among so many fertile and delicate wits as *England* affordeth) whereas they make one Scholler, they marre ten.

The first and maine error of Masters.

The first and maine Error of Masters, is want of discretion, when in such variety of Natures as different as their countenances, the Master never laboureth to try the strength of every capacity by it selfe, which (as that *Lesbian* stone *Aristotle* speaketh of) must have the rule fitted to it, not that brought to the rule: for as the selfe-same medicines have severall operations, according to the complexions they worke upon: so one and the selfe-same Method agreeth not with all alike: some are quicke of capacity, and most apprehensiue, others of as dull; some of a strong memory; others of as weake: yet may that dullard or bad memory, (if he be observed) proove as good, yea (in *Aristotles* opinion) better than of the other. But we see on the contrary, out of the Masters carterly iudgement, like Horses in a teame, they are set to draw all alike, when some one or two prime and able wits

In Ethic.

in

in the Schoole, (which he culs out to admiration if ſtrangers come, as a Coſtardmonger his faireſt Pippins) like fleete hounds goe away with the game, when the reſt neede helping over a ſtile a mile behind: hence being either quite diſcouraged in themſelves, or taken away by their friends (who for the moſt part meaſure their learning by the Forme they ſet in) they take leave of their bookes while they live.

A ſecond over-ſight nie a kin to the former, is indiſcretion in correction, in uſing all Natures alike, and that with immoderation, or rather plaine crueltie: true it is, *Quò quiſque eſt ſolertior & ingenioſior, hòc docet iracundior.* *Cicero pro Roſc. Comœdo.* But theſe fellowes beleeve with *Chryſippus* in *Quintilian*, that there is no other Method of making a Scholler, than by beating him, for that he underſtandeth not through their owne fault; wherein they ſhew themſelves egregious Tyrants, for, *Correction without inſtruction is plaine tyrannie.* *Quintilian, lib. inſtitut. 1. cap. 3.*

The Noble, generous, and beſt Natures, are wonne by commendation, enkindled by Glory; which is *fax mentis honeſtæ*, to whom conqueſt and ſhame are a thouſand tortures. Of which diſpoſition for the moſt part, are moſt of our young Nobilitie and Gentlemen, well borne, inheriting with their being, the vertue of their Anceſtors, which even in this tender greenneſſe of yeeres will bewray it ſelfe, as well in the Schoole as abroad at their play and childiſh recreations. *Virgil.*

Quintilian above all others, deſireth this diſpoſition to make his Orator of, and whom chiding grieveth, to be tenderly dealt withall; yet have I knowne theſe good and towardly Natures as roughly handled by our *Plagoſi Orbilij*, as by *Dionyſius* himſelfe taking revenge upon the buttockes of poore Boyes for the loſſe of his kingdome, and rayled upon by the unmannerly names of block-heads (oft by farre worſe than block-heads) aſſes, dolts, &c. which deepely pierceth the free and generous

Senec. de moribus.

Spirit; for, *Ingenuitas* (saith *Seneca*) *non recipit contemptum*; Ingenuitie or the generous minde, cannot brooke contempt: and which is more ungentlemanly, nay barbarous and inhumane, pulled by the eares, lashed over the face, beaten about the head with the great end of the rod, smitten upon the lippes for every slight offence with the *Ferula*, (not offered to their Fathers Scullions at home) by these *Ajaces flagelliferi*; fitter farre to keepe Beares, (for they thrive and are the fatter for beating, saith *Pliny*) than to have the charge of Nobles and Gentlemen.

In *Germany* the schoole is, and as the name importeth, it ought to be meerely *Ludus literarius*, a very pastime of learning, where it is a rare thing to see a Rod stirring: yet I heartily wish that our Children of *England* were but halfe so ready in writing and speaking Latine, which Boyes of tenne and twelue yeeres old will doe so roundly, and with so neate a phrase and style, that many of our Masters would hardly mend them; having onely for their punishment shame, and for their reward praise. *Cauendum a plagis* (saith *Quintilian*) *sed potiùs laude aut aliorum prælatione urgendus est puer*: that is, wee must hold our hands, and rather bring a Child forward with praise, and preferring of others. Beside, there ought to bee a reciprocall and a mutuall affection betwixt the Master and Scholler, which judicious *Erasmus* and *Ludouicus Viues*, (sometimes teacher to Queene *Mary*, and a *Spaniard*, who came to *England* with Queene *Katherine* her mother) doe principally require, *Patris in illum induendo affectum*, by putting on a Fathers affection toward him: and as *Pliny* saith, *Amore, non artifice docente, qui optimus Magister est*: To winne his heart and affection by loue, which is the best Master, the Scholler againe the contrary. So may a discreet Master, with as much or more ease, both to himselfe and his Scholler, teach him to play at Tennise, or shoot at Rouers in the field, and

Erasm. in Epi. ad Christianum Lubecensem. Plin. epist. lib. 4.

profit

profit him more in one moneth beſide his encouragement, than in halfe a yeere with his ſtrict and ſevere uſage. But in ſtead hereof, many of our Maſters for the moſt part ſo behave themſelves, that their very name is hatefull to the Scholler, who trembleth at their comming in, rejoyceth at their abſence, and looketh his Maſter (returned) in the face, as his deadly enemy.

Some affect, and ſeverer Schooles enforce, a preciſe and tedious ſtrictneſſe, in long keeping the Schollers by the walles; as from before ſixe in the morning, till twelve, or paſt; ſo likewiſe in the afternoone: which beſide the dulling of the wit, and dejecting the Spirit, (for, *Otij non minùs quàm negotij ratio extare debet*) breedeth in him afterward, a kinde of hate and careleſneſſe of ſtudy when hee commeth to be *ſui juris*, at his owne libertie, (as experience prooveth by many, who are ſent from ſevere Schooles unto the Vniverſities): withall, over-loading his memorie, and taking off the edge of his invention, with over-heavie taskes, in Themes, Verſes, &c. To bee continually poring on the Booke (ſaith *Socrates*) hurteth and weakeneth the memory very much; affirming learning to bee ſooner attained unto by the eare in diſcourſe and hearing, than by the eye in continuall reading. I verily beleeve the ſame, if we had Inſtructors and Maſters at hand, as ready as bookes. For wee ſee by experience, theſe who have beene blind from their birth, to retaine more by hearing, than others by their eyes, let them reade never ſo much: wherefore *Fabius* would have, *Iſtud ediſcendi tædium protinùs à pueris devorari*, this ſame toyle or tediouſneſſe of learning by heart, to bee preſently ſwallowed or paſſed over by Children.

Cicero pro Planc.

Converſe with the learned, better than reading.

Wherefore I cannot but commend the cuſtome of their Schooles in the *Low-Countries*, where for the avoyding of this tedious ſitting ſtill, and irkſome poring on the

booke all day long; after the Scholler hath received his Lecture, he leaveth the Schoole for an houre, and walketh abroad with one or two of his fellowes, either into the field, or up among the trees upon the rampire; as in *Andwerpe, Breda, Vtrecht*, &c. where they conferre and recreate themselves till time calles them in to repeate, where perhaps they stay an houre; so abroad againe, and thus at their pleasure the whole day. For true it is, that *Lipsius* saith, *ingenia vegetativa*, must have *suos recessus*, strong and lively wits must have their retrait or intermission of exercise, and as Rams (engines of warre in old time) recoyle backe to returne with the greater force; which the minde doth unto study after pause and rest, not unlike a field, which by lying fallow, becommeth farre more fat and fruitfull.

Lips. pfius in Epist.

A fourth error, is the contrary (for, *Stulti in contraria currunt*), too much carelesnesse and remissenesse in not holding them in at all, or not giving them in the Schoole, that due attendance they ought: so that every day is play-day with them, bestowing the Summer in seeking Birds-nests, or haunting Orchards; the Winter, in keeping at home for cold, or abroad all day with the Bow, or the Birding-peece: they making as little conscience in taking, as their Master in giving their learning, who forgetteth belike, that *Rumour layeth each fault of the Scholler upon his necke. Plato* remembreth one *Protagoras*, a Bird of the same feather, who when hee had lived threescore yeeres, made his boast, he had spent fortie of those threescore, in corrupting and undoing youth. We have, I feare, a race of those *Protagor-asses* even yet among our common Schoole-masters in *England*.

Plutarch. ad Trajanum.

But the diseases whereunto some of them are very subject, are *Humour* and *Folly* (that I may say nothing of the grosse Ignorance and in-sufficiency of many) whereby they become ridiculous and contemptible both in the Schoole and abroad. Hence it comes to passe, that in many

many places, especially in *Italy*, of all professions that of *Pedanteria* is held in basest repute: the Schoole-master almost in every Comedy being brought upon the Stage, to paralell the *Zani*, or *Pantaloun*. He made us good sport in that excellent Comedy of *Pedantius*, acted in our Trinity Colledge in *Cambridge*, and if I be not deceived, in *Priscianus vapulans*, and many of our English Playes.

I knew one, who in Winter would ordinarily in a cold morning, whip his Boyes over for no other purpose than to get himselfe a heat: another beat them for swearing, and all the while sweares himselfe with horrible oathes, he would forgive any fault saving that.

I had I remember my selfe (neere S. *Albanes* in *Hertfortshire* where I was borne) a Master, who by no entreaty would teach any Scholler he had, farther than his Father had learned before him; as, if he had onely learned but to reade English, the sonne, though he went with him seven yeeres, should goe no further: his reason was, they would then proove saucy rogues, and controule their Fathers: yet these are they that oftentimes have our hopefull Gentry under their charge and tuition, to bring them up in science and civility.

Beside, most of them want that good and direct Method, whereby in shortest time and with least labour, the Scholler may attaine unto perfection: some teaching privately, use a Grammar of their owne making; some againe, none at all: the most *Lillies*, but præposterously posted over, that the boy is in his Quantity of Syllables, before hee knoweth the Qualitie of any one part of speech: for hee profiteth no more than he mastereth by his understanding. Nor is it my meaning that I would all Masters to be tyed to one Methode, no more than all the Shires of *England* to come up to *London* by one high way: there be many equally alike good. And since Methods, as one saith, is but ὁδὸς πολλαχοῦ, let every Master if he can

Philoponus 1. *Physicorum.*

See M. Doctor Webbe his Appeale to Truth.

can, by pulling up stiles and hedges, make a more neere and private way to himselfe, and in Gods name say with the divinest of Poets:

Georgic. 3.

——deserta per avia dulcis
Raptat amor, juvat ire jugis, qua nulla priorum
CASTALIVM molli divertitur orbita clivo.

With Sweet Love rapt, I now by desart's passe,
And over hils, where never tracke of yore:
Descending easily, yet remembred was,
That led the way to *CASTALIE* before.

But in stead of many good they have infinite bad, and go stumbling from the right as if they went blindfold for a wager: hence commeth the shifting of the Scholler from Master to Master, who poore boy (like a hound among a Company of ignorant hunters hollowing every Deere they see) misseth the right, begetteth himselfe new labour, and at last by one of skill, but well read or beaten for his paines. They cannot commonly erre, if they shall imitate the builder, first to provide the Scholler with matter, then cast to lay a good foundation, I meane a solide understanding of the Grammar, every rule made familiar and fast, by short and pleasant examples, let him bring his matter into forme, and by little and little raise the frame of a strong and well knit stile both in writing and speaking; and what doth harme in all other building, is heere most profitable and needfull, that is, *Translation*. For I know nothing that benefiteth a Scholler more than that; first by translating out of Latine into English, which laid by for some time, let him translate out of English into Latine againe varying as oft as hee can both his words and Phrases. *Dositus* who hath gathered all the Phrases of *Tully* into one volume, *Manutius*, *Erasmus* his *Copia*, and *Drax* his *Callipœa* with others, will helpe him

him much at the first; let him after by his owne reading enrich his understanding, and learne *haurire ex ipsis fontibus*, next exercise himselfe in *Themes* and *Declamations* if he be able. The old method of teaching Grammar, saith *Suetonius*, was disputation in the fore-noone, and declamation in the after-noone; but this I leave to the discretion of the judicious Master.

I passe over the insufficiency of many of them, with ill example of life (which *Plato* wisheth above all things to be respected and looked into) whereof as of Physicke and ill Physitians, there is many times more danger than of the disease it selfe; many of them being no Grammarians at all, much lesse (as *Quintilian* requireth in a Schoolemaster) Rhetoricians to expound with proper and purest English, an eloquent Latine or Greeke Author, unfold his invention; and handling of the subiect, shew the forme and fluency of the style, the apt disposition of figures, the propriety of words, the weight of grave and deepe Sentences, which are *nervi orationis*, the sinewes of discourse. Musitians, without which Grammar is imperfect in that part of *Prosodia*, that dealeth onely with Meter and Rhithmicall proportions. Astronomers, to understand authors who have written of the heavens and their motions, the severall Constellations, setting and rising of the Planets, with the sundry names of circles and points; as *Manilius* and *Pontanus*. And lastly, Naturall and Morall Philosophers, without which they cannot as they ought, understand *Tullies Offices*, or *Æsops* Fables, as familiar as they seeme.

Farre bee it that I may bee thought to question the worth and dignity of the painefull and discreet teacher, who, if Learning be needfull, must be as necessary: besides, I am not ignorant, that even the [a] greatest Princes, with the most reverend Bishops, and most profound Schollers of the world, have not beene ashamed of teaching the Grammar: or that I inveigh in the least, against

[a] *Augustus & Octavius Cæsar? Dionysius. L. Æmilius. Aristotle. Adrian* the sixt *Erasmus. Ioseph Scaliger, &c.*

the learned and worthy Masters of our publike Schooles, many of whom may bee ranked with the most sufficient Schollers of *Europe*. I inveigh against the pittifull abuse of our Nation by such, who by their ignorance and negligence deceive the Church and Common-wealth of serviceable members, Parents of their Money, poore children of their time, esteeme in the world, and perhaps meanes of living all their lives after.

Chap. IV.

Of the duties of Parents in their Childrens Education.

NEither must all the blame lye upon the Schoolemaster: fond and foolish Parents have oft as deepe a share in this precious spoile, as whose cockering and apish indulgence (to the corrupting of the minds of their Children, disabling their wits, effeminating their bodies) how bitterly doth *Plato* taxe and abhorre? For avoyding of which, the Law of *Lycurgus* commanded children to be brought up, and to learne in the Country, farre from the delicacy of the City: and the *Brutij* in *Italy*, a people bordering upon *Lucania*, following the custome of the *Spartans*, sent their children after the age of foureteene away, to be brought up in fields and Forrests among Shepheards and Heardsmen: without any to looke unto them, or to waite upon them: without apparell, or bed to lye one, having nothing else than Milke or Water for their drinke, and their meate such as they could kill or catch. And heare the advise of *Horace*:

In Gordia.

Horat. lib. 3. Ode 2.

Augustam, amice, pauperiem pati
Robustus acri militiâ puer
Condiscat, & Parthos *feroces*
Vexet eques metuendus hastâ,
Vitamque sub dio, & trepidis agat
In rebus, &c.

Friend

Friend, let thy child hard povertie endure,
And, growne to ſtrength, to warre himſelfe inure:
And bravely mounted learne, ſterne Cavalere,
To charge the fierceſt *Parthian* with his ſpeare:
Let him in fields without doores leade his life,
And exerciſe him where are dangers rife, &c.

If any of our young youths and Gallants were dieted in this manner, Mercers might ſave ſome Paper, and Citie Laundreſſes goe make Candles with their Saffron and Egges; Dicing houſes and ten ſhilling Ordinaries, let their large Roomes to Fencers and Puppit-players, and many a painted peece betake her ſelfe to a Wheele or the next Hoſpitall. But now adaies, Parents either give their Children no education at all, (thinking their birth or eſtate will beare out that): or if any, it leaveth ſo ſlender an impreſſion in them, that like their names cut upon a Tree, it is over-growne with the old barke by the next Summer. Beſide, ſuch is the moſt baſe and ridiculous parſimony of many of our Gentlemen, (if I may ſo terme them) that if they can procure ſome poore Batcheler of Art from the Vniverſitie to teach their Children to ſay Grace, and ſerve the Cure of an Impropriation, who wanting meanes and friends, will be content upon the promiſe of ten pounds a yeere at his firſt comming, to be pleaſed with five; the reſt to be ſet off in hope of the next advouſon, (which perhaps was ſold before the young man was borne): Or if it chance to fall in his time, his Lady or Maſter tels him; Indeed Sir we are beholden unto you for your paines, ſuch a living is lately falne, but I had before made a promiſe of it to my Butler or Bailiffe, for his true and extraordinary ſervice: when the truth is, he hath beſtowed it upon himſelfe, for foureſcore or an hundred peeces, which indeed his man two dayes before had faſt hold of, but could not keepe.

Is it not commonly ſeene, that the moſt Gentlemen

will give better wages, and deale more bountifully with a fellow who can but teach a Dogge, or reclaime an Hawke, than upon an honeſt, learned, and well qualified man to bring up their children? It may be, hence it is, that Dogges are able to make Syllogiſmes in the fields, when their young Maſters can conclude nothing at home, if occaſion of argument or diſcourſe be offered at the Table. *Looke upon our Nobilitie and Gentry now adaies* (ſaith a wiſe and grave Hiſtorian) *and you ſhall ſee them bred, as if they were made for no other end than paſtime and idleneſſe; they obſerve moderation neither in talke nor apparell: good men, and ſuch as are learned, are not admitted amongſt them; the affaires of their eſtates they impoſe upon others, &c.* But to view one of them rightly, (ſaith *Seneca*) *looke upon him naked*, lay by his eſtate, his Honours, *& alia fortunæ mendacia, his other falſe diſguiſements of Fortune, and behold his minde, what and how great he is, whether of himſelfe, or by ſome borrowed greatneſſe.*

Philip de Commines, lib. 1.

Seneca ad Lucil epiſt. 31.

But touching Parents, a great blame and imputation (how juſtly I know not) is commonly laid upon the Mother; not onely for her over tenderneſſe, but in winking at their lewd courſes; yea more, in ſeconding, and giving them encouragement to doe wrong; though it were, as *Terence* ſaith, againſt their owne Fathers.

Matres omnes filijs in peccato & auxilio in paterna iniuria eſſe ſolent. Terent. in Heautont.

I dare not ſay it was long of the Mother, that the ſonne told his Father, he was a better man, and better deſcended than he.

Nor will I affirme that it is her pleaſure, the Chamber-maid ſhould be more curious in fitting his ruffe, than his Maſter in refining his manners.

Nor that it is ſhe that filleth the Ciſterne of his laviſh expence, at the Vniverſitie, or Innes of Court; that after foure or five yeeres ſpent, hee returnes home as wiſe as *Ammonius* his Aſſe, that went with his Maſter every day to the Schoole, to heare *Origen* and *Porphyrie* reade Philoſophy.

But

But albeit many Parents have beene diligent enough this way, and good Masters have likewise done their parts, and neither want of will or abilitie of wit in their Children to become Schollers, yet (whether out of an over-weening conceit of their towardnesse, a pride to have their sonnes out-goe their neighbours, or to make them men before their times) they take them from Schoole, as Birds out of the nest, ere they bee fledge, and send them so young to the Vniversitie, that scarce one among twentie prooveth ought. For as tender plants, too soone or often remooved, begin to decay and die at the roote; so these young things, of twelve, thirteene, or foureteene, that have no more care than to expect the next Carrier, and where to sup on Fridayes and Fasting nights: no further thought of study, than to trimme up their studies with Pictures, and place the faireſt Bookes in openest view, which, poore Lads, they scarce ever opened, or understand not; that when they come to Logicke, and the crabbed grounds of Arts, there is such a disproportion betweene *Aristotles Categories*, and their childish capacities, that what together with the sweetnesse of libertie, varietie of companie, and so many kinds of recreation in Towne and Fields abroad, (beeing like young Lapwings apt to bee snatched up by every Buzzard) they proove with *Homers* Willow ἀλαπάδνα, and as good goe gather Cockles with *Caligulas* people on the Sand, as yet to attempt the difficulties of so rough and terrible a passage.

Others againe, if they perceive any wildnesse or unstayednesse in their children, are presently in despaire, and out of all hope of them for ever prooving Schollers, or fit for any thing else; neither consider the nature of youth, nor the effect of time, *the Physitian of all*. But to mend the matter, send them either to the Court to serve as Pages, or into *France* and *Italy* to see fashions, πάσης λύπης ἰατρὸς χρόνος.

and mend their manners, where they become ten times worse. These of all other, if they be well tempered, proove the best mettall; yea *Tullie* as of necessity desireth some abundant rankenesse or superfluitie of wit, in that young-man he would choose to make his Orator of.

2. *De Oratore.* *Vellem* (saith he) *in adolescente aliquod redundans & quod amputem:* I wish in a young man something to spare and which I might cut off. This taken away ere degenerate with luxurious abundance, like that same ranke vine the Prophet *Ieremy* speaketh of, you shall finde the heart

Ier. 2. 21. *divino satu editum:* and sound timber within to make *Mercurie* of, *qui non fit ex quovis ligno,* as the proverbe saith.

And some of a different humour will determine, even from the A, B, C. what calling their children shall take vpon them, and force them euen in despight of Nature, like *Lycurgus* his whelpes, to runne contrary courses, and to vndertake professions altogether contrary to their dispositions: This, saith *Erasmus,* is, *peccare in genium.* And certainely it is a principall point of discretion in parents to be throughly acquainted with and obserue, the disposition and inclination of their children, and indeed for euery man to search into the addiction of his *Genius* and not to wrest nature as Musitians say, out of her key, or (as *Tullie* saith) *to contend with her,* making the Spaniel to carry the Asses loade: which was well obserued by the *Lacedæmonians* and ancient *Romanes*, in laying forth instruments of sundry occupations before their children, at a certaine age, they to choose what liked them best, and euer after to take upon them that profession whereunto they belonged.

How many are put, by worldly and covetous fathers *invitâ Minervâ,* to the study of the lawes (which studie I confesse to be Honourable and most deserving), who notwithstanding spend most of their time even in Divinitie at the Innes of the Court? and how many Divines have

have we, (I appeale to the Courts,) heires of their fathers, friends, (or purchased) advousons, whom the buckram bagge would not better beseeme than the Bible? being never out of law with their parishioners, following their Suites and Causes from Court to Court, Terme to Terme, no Atturney more.

In like manner I have knowne many Commanders and worthy Gentlemen, aswell of our owne Nation as strangers, who following the warres, in the field and in their Armes, have confessed unto me, Nature never ordained them for that profession: had they not falne accidentally upon it, either through death of friends, harshnesse of Masters and Tutors, thereby driven from the Vniversity (as an Honourable friend of mine in the Low Countries hath many times complained unto me:) or the most common mischiefe, miserableness of greedy parents, the overthrow and undoing of many excellent and prime wits: who to save charges, marry a daughter, or preferre a younger brother, turne them out into the wide world with a little money in their purses (or perhaps none at all) to seeke their Fortunes: where Necessity deiects and besots their spirits, not knowing what calling or course to take: enforceth them desperately to begge, borrow, or to worse or baser shifts (which in their owne natures they detest as hell) to goe on foote, lodge in Ale-houses and sort themselves with the basest companie, till what with want and wandring so long in the Circle, at last they are (upon the center of some hill) constrained to say (as *Hercules* betweene his two pillars) *Non vlterius.*

Much lesse have parents now a daies that care to take the paines to instruct and reade to their children themselves, which the greatest Princes and noblest personages have not beene ashamed to doe. *Octavius Augustus Cæsar* read the workes of *Cicero* and *Virgil*, to his children and nephewes himselfe. *Anna* the daughter of *Alexis* the

Shee is cited by B. *Jewel* in his Apology.

the Grecian Emperour, was by her father so instructed, that while shee was yet a young and goodly Lady, shee wrote of her selfe a very learned and authentique History of the Church. *Æmilius Paulus* the sonne (who so bravely ended his dayes at *Cannas* when his Colleague forsooke him) seeing the favour of the State not inclineable towards him, left the City, and onely spent his time in the Countrey, in teaching his owne children their Latine and Greeke: notwithstanding hee daily maintained Grammarians, Logicians, Rhetoricians, Painters, Carvers, Riders of great horses, and the skilfullest Huntsmen he could get, to instruct and teach them in their severall professions and qualities.

In Farragine Epistolarum.

The three daughters of ever-famous Sir *Thomas Moore*, were by their father so diligently held to their booke (notwithstanding he was so daily employed being L. Chancellor of *England*) that *Erasmus* saith, he found them so ready and perfect in *Lilly*, that the worst Scholler of them was able to expound him quite through without any stoppe, except some extraordinary and difficult place. *Quod me* (saith he) *aut mei similem esset remoraturum*, I shall not need to remember, within memory, those foure sisters, the learned daughters of Sir *Anthony Cooke*, and rare Poetresses, so skillfull in Latine and Greeke, beside many other their excellent qualities, eternized already by the golden pen of the Prince of Poets of our time; with many other incomparable Ladies and Gentlewomen in our land, some yet living, from before whose faire faces Time I trust will never draw the curtain.

George Buchanan.

Lastly, the fault may be in the Scholler himselfe, whom Nature hath not so much befriended with the gift of understanding, as to make him capable of knowledge; or else more unjust, disposed him to sloath, or some other worse in-bred vice. *Marcus Cicero*, albeit hee was the sonne of so wise, so eloquent, and so sober a father (whose very counsell and company had beene enough to have put

put learning and regard of well living into the most barbarous *Gete*): and had *Cratippus*, so excellent a Philosopher to his Reader at *Athens*: yet by the testimonie of *Pliny*, he prooved so notorious a drunkard, that he would ordinarily drinke off two gallons of Wine at a time, and became so debauched every way, that few of that age exceeded him. Sundry the like examples might bee produced in our times, but one of this nature is too many. Others on the contrary, are *αὐτοδίδακτοι*, and have no other helpes save God, and their owne industry; we never reade of any Master *Virgil* ever had. S. *Augustine* likewise saith of himselfe: *Se didicisse Aristotelis Categorias nemine tradente*: That hee learned *Aristotles Categories*, or Prædicaments, no man instructing him; which, how hard they bee at the first to wade thorow without a guide, let the best wit of them all try. And *Beda* our Countrey-man, (for his profound learning in all Sciences) sir-named *Venerabilis*, attained to the same within the limits of his Cell in *Northumberland*, though it is said hee was once at *Rome*. *Ioseph Scaliger* taught privately many yeeres in a Noble-mans house, and never made abode in any Vniversitie, that ever I heard of, till called in his later yeeres to *Leyden* in *Holland*: and many admirable Schollers and famous men, our Age can produce, who never came at any Vniversitie, except to view the Colledges, or visit their friends, that are inferiour to few Doctors of the Chaire, either for Learning or Iudgement, if I may say so, *Pace matris Academiæ*.

Cicero Offic. Li.
Marc. Cicero, cum pater abstinentissimus fuerat, binos congios haurire solitus est. (teste Plinio.) Temulentus impegit scyphum. Id. Agrippa. Valer. Max.

CHAP. V.

Of a Gentlemans carriage in the Vniversitie.

HAving hitherto spoken of the dignitie of learning in generall, the dutie and qualitie of the Master, of ready Method for understanding the Grammar, of the Parent, of the child: I turne the head of my Discourse, with my Schollers Horse, (whom me thinkes I see stand ready brideled) for the Vniversitie. And now M. *William Howard*, give mee leave (having passed that, I imagine, *Limbus puerorum*, and those perillous pikes of the Grammar rules) as a well-willer unto you and your studies, to beare you company part of the way, and to direct henceforth my Discourse wholly to your selfe.

Since the *Vniversitie*, whereinto you are embodied, is not untruly called the *Light* and *Eye* of the Land, in regard from hence, as from the Center of the Sunne, the glorious beames of *Knowledge* disperse themselves over all, without which a Chaos of blindnesse would repossesse us againe: thinke now that you are in publike view, and *nucibus relictis*, with your gowne you have put on the man, that from hence the reputation of your whole life taketh her first growth and beginning. For as no glory crowneth with more abundant praise, than that which is here wonne by diligence and wit: so there is no infamie abaseth the value and esteeme of a Gentleman all his life after, more than that procured by *Sloath* and *Error* in the Vniversities; yea, though in those yeeres whose innocencie have ever pleaded their pardon; whereat I have not a little mervailed, considering the freedome and priviledge of greater places.

But as in a delicate Garden kept by a cunning hand, and

and overlooked with a curious eye, the leaſt diſorder or rankneſſe of any one flower, putteth a beautifull bed or well contrived knot out of ſquare, when rudeneſſe and deformity is borne withall, in rough and undreſſed places: ſo beleeve it, in this Paradiſe of the Muſes, the leaſt neglect and impreſſion of *Errors* foot, is ſo much the more apparrant and cenſured, by how much the ſacred Arts have greater intereſt in the culture of the mind, and correction of manners.

Wherefore, your firſt care, even with pulling off your Boots, let be the choice of your acquaintance and company. For as infection in Cities in a time of ſickneſſe is taken by concourſe, and negligent running abroad, when thoſe that keepe within, and are wary of themſelves, eſcape with more ſafety; ſo it falleth out here in the Vniverſity) for this *Eye* hath alſo her diſeaſes as well as any other part of the body, (I will not ſay with the Phyſitians more) with thoſe, whoſe private houſes and ſtudies being not able to containe them, are ſo cheape of themſelves, and ſo plyable to good fellowſhip abroad: that in mind and manners (the tokens plainely appearing) they are paſt recovery ere any friend could heare they were ſicke.

Entertaine therefore the acquaintance of men of the ſoundeſt reputation for *Religion*, *Life*, and *Learning*, whoſe conference and company may bee unto you μυριῶν ἐμψύχων καὶ σεμνοτάτων, a living and a moving Library. *For conference and converſe was the firſt Mother of all Arts and Science*, as being the greateſt diſcovery of our ignorance and increaſer of knowledge, teaching, and making us wiſe by the iudgements and examples of many: and you muſt learne herein of *Plato*, φιλομαθῆ, φιλάκοον, καὶ ζητητικὸν εἶναι, that is, *To be a lover of knowledge; deſirous to heare much: and laſtly, to enquire and aske often.* ὁμιλία ἔστιν τροφὸς. Euripides in Andromache.

For the companions of your recreation, conſort your ſelfe with Gentlemen of your owne ranke and quality;

for that friendship is best contenting and lasting. To be over free and familiar with inferiors, argues a baseneſſe of Spirit, and begetteth contempt: for as one shall here at the first prize himselfe, so let him looke at the same rate for ever after to be valued of others.

Carry your selfe even and fairely, *Tanquam in statera*, with that moderation in your speech and action, (that you seeme with *Vlysses*, to have *Minerva* alwayes at your elbow:) which should they be weighed by *Envy* her selfe, she might passe them for currant; that you be thought rather leaving the Vniversity, than lately come thither. But heereto the regard of your worth, the dignity of the place, and aboundance of so many faire presidents, will be sufficient Motives to stirre you up.

Seneca de brevitate vitæ. cap. 1. & 3.

Husband your time to the best, for, *The greedy desire of gaining Time, is a covetousneſſe onely honeſt.* And if you follow the advice of *Erasmus*, and the practice of *Plinius secundus*, *Diem in operas partiri*, to divide the day into severall taskes of study, you shall find a great ease and furtherance hereby: remembring ever to referre your most serious and important studies unto the morning, *Which finisheth alone* (say the learned) *three parts of the worke*. *Iulius Cæsar* having spent the whole day in the field about his military affaires, divided the night also, for three severall vses: one part for his sleepe: a second, for the Common-wealth and publike businesse; the third, for his booke and studies. So carefull and thrifty were they then of this precious treasure which we as prodigally lavish out, either vainely or viciously, by whole months and yeeres, untill we be called to an account by our great Creditor, who will not abate vs the vaine expence of a minute.

But forasmuch: as the knowledge of God, is the true end of all knowledge, wherein as in the boundlesse and immense *Ocean*, all our studies and endeuours ought to emboſome themselves: remember to lay the foundation of your studies,

studies, *The feare and service of God*, by oft frequenting Prayer and Sermons, reading the Scriptures, and other Tractates of Piety and Devotion: which howsoever prophane and irreligious Spirits condemne and contemne, as *Politian* a Canon of *Florence*, being upon occasion asked if hee ever read the Bible over: *Yes once* (quoth he) *I read it quite thorow, but never bestowed my time worse in all my life.* Beleeve you with *Chrysostome* that *the ignorance of the Scriptures, is the beginning and fountaine of all evill:* That the Word of God is (as our Saviour calleth it) *the key of knowledge; which given by inspiration of God, is profitable to teach, to convince, to correct and to instruct in righteousnesse.* And rather let the pious and good King *Alphonsius*, be a president unto you and to all Nobility, who read over the Bible not once, nor twice, but foureteene times, with the Postils of *Lyra* and *Burgensis*, containing thrice or foure times as much in quantity, and would cause it to be carryed ordinarily with his Scepter before him, whereon was engraven, *Pro lege & Grege.*

D. Pet. el. 2. Postill. Melanthon. Preferring moreover wickedly and prophanely the Odes of *Pindar*, before the Psalmes of David. *Chrysost. in epist. ad Coloss. cap. 3.* Luke 1 1.52. 2 Tim. 2.3. *In vita Alphons.*

And that worthy Emperour, and great Champion of Christendome, *Charlemaigne*, who spent his dayes of rest (after so many glorious victories obtained of the *Saracens* in *Spaine*, the *Hunnes*, *Saxons*, *Gothes* and *Vandals* in *Lumbardy*, and *Italy*, with many other barbarous Nations, whereof millions fell under his Sword) in reading the holy Scriptures, and the workes of the Fathers, especially S. *Augustine*, and his bookes *De Civitate Dei*, in which hee tooke much delight: Whom besides, it is recorded, to have beene so studious, that even in bed, hee would have his Pen and Inke, with Parchment at his Pillow ready, that nothing in his meditation, might over-slip his memory: and if any thing came into his mind, the light being taken away, a place upon the wall next him, was thinly over-laid with waxe, whereon with a brasen pin he would write in the darke. And we reade,

Eginardus in vita Caroli magni.

as a new King was created in *Israel*, he had with the ornaments of his Kingly dignity, the Booke of the Law delivered him: signifying his Regall authority, was lame and defective, except swayed by Piety and Wisedome, contained in that booke. Whereunto alludeth that device of *Paradine*, an Image upon a Globe, with a sword in one hand, and a booke in the other, with *Ex vtroque Cæsar*; and to the same purpose, another of our owne in my *Minerva Britanna*, which is a Serpent wreathed about a Sword, placed upright upon a Bible, with the word, *Initium Sapientiæ.*

Chap. VI.

Of stile in speaking and writing, and of History.

Cicero. 1. de Oratore.

Since speech is the Character of a man, and the Interpreter of his mind, and writing, the Image of that: that so often as we speak or write, so oft we undergoe censure and iudgement of our selves: labour first by all meanes to get the habit of a good stile in speaking and writing, as well English as Latine. I call with *Tully* that a good and eloquent stile of speaking, *Where there is a judicious fitting of choise words, apt and grave Sentences unto matter well disposed, the same being uttered with a comely moderation of the voice, countenance, and gesture*; Not that same ampullous and Scenicall pompe, with empty furniture of phrase, wherewith the Stage, and our petty Poeticke Pamphlets sound so big, which like a net in the water, though it feeleth weighty, yet it yeeldeth nothing: since our speech ought to resemble Plate, wherein neither the curiousnesse of the Picture, or faire proportion of Letters, but the weight is to be regarded: and as *Plutarch* saith, when our thirst is quenched with the drinke, then

Cic. in prolog. Rhetor.

then wee looke upon the ennameling and workmanship of the boule; so first your hearer coveteth to have his desire satisfied with matter, ere hee looketh upon the forme or vinetry of words, which many times fall in of themselves to matter well contrived, according to *Horace:*

Rembene dispositam vel verba invita sequuntur: In Arte Poet.
To matter well dispos'd, words of themselves doe fall.

Let your stile therefore bee furnished with solid matter, and compact of the best, choise, and most familiar words; taking heed of speaking, or writing such words, as men shall rather admire than understand. Herein were *Tiberius*, *M. Anthony*, and *Mœcenas*, much blamed and jested at by *Augustus*, himselfe using ever a plaine and most familiar stile: and as it is said of him, *Verbum insolens tanquam scopulum effugiens.* Then sententious, yea better furnished with sentences than words, and (as *Tully* willeth) without affectation; for as a King said, *Dum tersiori studemus eloquendi formulæ, subterfugit nos clanculùm, apertus ille & familiaris dicendi modus.* Flowing at one and the selfe same height, neither taken in and knit up too short, that, like rich hangings of Arras or Tapistry, thereby lose their grace and beautie, as *Themistocles* was wont to say: nor suffered to spread so farre, like soft Musicke in an open field, whose delicious sweetnesse vanisheth, and is lost in the ayre, not beeing contained within the walles of a roome. In speaking, rather lay downe your words one by one, than poure them foorth together; this hath made many men naturally slow of speech, to seem wisely judicious, and be judiciously wise; for, beside the grace it giveth to the Speaker, it much helpeth the memory of the hearer, and is a good remedie against impediment of speech. Sir *Nicholas Bacon*, sometime Lord Chancellor of *England*, and father to my Lord

Henricus Octavus Angliæ Rex in epistola quadam ad Erasmum Roterod. in Farragine Epist.

Lord of S. *Albanes*, a moſt eloquent man, and of as ſound learning and wiſedome, as England bred in many Ages: with the old Lord *William Burghley*, Lord Treaſurer of England; have above others herein beene admired, and commended in their publique ſpeeches in the Parliament-houſe and Starre-Chamber: for nothing drawes our attention more than good matter eloquently digeſted, and uttered with a gracefull, cleere, and diſtinct pronuntiation.

But to be ſure your ſtile may paſſe for currant, as of the richeſt alloy, imitate the beſt Authors as well in Oratory as Hiſtory; beſide the exerciſe of your owne Invention, with much conference with thoſe who can ſpeak well: nor bee ſo fooliſh preciſe as a number are, who make it Religion to ſpeake otherwiſe than this or that Author. As *Longolius* was laughed at by the learned, for his ſo apiſh and ſuperſtitious imitation of *Tully*, in ſo much as he would have thought a whole Volume quite marred, if the word *Poſſibile* had paſſed his pen; becauſe it is not to be found in all *Tully*: or every Sentence had not ſunke with, *eſſe poſſe videatur*, like a peale ending with a chime, or an *Amen* upon the Organes in *Pauls*. For as the young Virgin to make her faireſt Garlands, gathereth not altogether one kinde of Flower; and the cunning Painter, to make a delicate beautie, is forced to mixe his Complexion, and compound it of many colours; the Arras-worker, to pleaſe the eyes of Princes, to be acquainted with many Hiſtories: ſo are you to gather this Honey of eloquence, *A gift of heaven*, out of many fields; making it your owne by diligence in collection, care in expreſſion, and skill in digeſtion. But let mee leade you forth into theſe all-flowrie and verdant fields, where ſo much ſweet varietie will amaze, and make you doubtfull where to gather firſt.

Exod. 4.

Cicero. Firſt, *Tullie* (in whoſe boſome the Treaſure of Eloquence ſeemeth to have beene locked up, and with him

to

to have perished) offereth himselfe as *Pater Romani eloquij:* whose words and stile (that you may not bee held an Heretique of all the world) you must preferre above all other, as well for the sweetnesse, gravity, richnesse, and vnimitable texture thereof: as that his workes are throughout seasoned with all kind of Learning, and relish of a singular and Christianlike honesty. *There was-ted not in him* (saith *Tacitus*) *knowledge of Geometry, of Musicke, of no manner of Art that was commendable and honest: he knew the subtilty of Logicke, each part of Morall Philosophy*, and so forth. How well he was seene in the Civill Lawes, his Bookes *De legibus*, and the actions *in Verrem*, will shew you: which are the rather worthy your reading, because you shall there see the grounds of many of our Lawes heere in England. For the integrity of his mind, though his Offices had layne suppressed, let this one saying (among many thousands) perswade you to a charitable opinion of the same: *A rectâ conscientiâ transversum unguem, non oportet quenquam in omni sua vita discedere.* Whereto I might adde that tale of *Gyges* ring in his Offices, which booke let it not seeme contemptible unto you, because it lyeth tossed and torne in every Schoole: but bee precious, as it was sometime unto the old Lord *Burghley*, Lord high Treasurer of England, before named; who, to his dying day, would alwayes carry it about him, either in his bosome or pocket, beeing sufficient (as one said of *Aristotles* Rhetoriques) to make both a Scholler and an honest man. Imitate *Tully* for his phrase and stile, especially in his Epistles *Ad Atticum:* his Bookes *De Oratore:* among his Orations, those *Pro M. Marcello, Pro Archia Poeta, T. Annio Milone, Sext. Rosc. Amerino; Pub. Quinctio:* the first two against *Catiline*; and the third Action against *Verres*. These in my opinion are fullest of life: but you may vse your discretion, you cannot make your choice amisse.

Tacitus in Orat. ore.

Ad Atticum. lib. 13.

Cæsar. After *Cicero*, I must needs bring you *Cæsar*, whom *Tully* himselfe confesseth of all Orators, to have spoken the most eloquent and purest Latine: *Et hanc bene loquendi laudem* (saith he) *multis literis, & ijs quidem reconditis & exquisitis, summoque studio & diligentiâ est consequutus.* And, *In quo* (saith *Quintilian*) *tanta vis, id acumen, ea concitatio, ut illum eodem animo dixisse appareat quo bellavit.* *In whom there was so great vehemency, that fine iudgement, that courage and motion, that it seemes hee wrote with the same spirit hee fought.* To reade him as you ought, you must bring with you an able judgement, beside your Dictionary: by reason of the diversity of Countries, Tracts, Places, Rivers, People, names of ancient Cities and Townes, to be sought out, in moderne, strange, and unknowne names: of materials in buildings (as in his bridge over the *Rhine* framed, *Ex tignis, trabibus, fibulis, sublicis, longurijs, &c.*) which, except you were seene in Architecture, you would hardly understand: then strange names and formes of warlike Engines and weapons then in use: sundry formes of fortification, water-workes, and the like; which notwithstanding since, have beene made knowne and familiar unto us, by the painefull labours of those all-searching wits, *Lipsius*, *Ramus*, *Giovanni de Ramellis*, and others: and may be read in English excellently translated and illustrated, by that learned and truely honourable Gentleman, Sir *Clement Edmonds* Knight, Clearke of his Maiesties most honourable Privy Counsell, my worthy friend: though many excellent workes of *Cæsars*, as his Epistles, his Astronomy, &c. through the iniquity of envious Time, are utterly lost and perished.

Cicero, lib. 4. de clarís Oratoribus.

Quintilian, lib. 10. ad filium.

Corn. Tacit. Now offereth himselfe *Cornelius Tacitus*, the Prince of Historians: of whom I may not untruly say (as *Scaliger* of *Virgil*) *Ejus ore nil temere excidit*, as well for his diligence as gravity; so copious in pleasing brevity, each Sentence carrying with it a kind of lofty State and Ma-

jeſtie, ſuch as ſhould (me thinke) proceed from the mouth of Greatneſſe and Command; in ſenſe retired, deepe, and not forceable to the ordinary Reader. Hee doth in part ſpeake moſt pure and excellent Engliſh, by the induſtry of that moſt learned and judicious Gentleman; whoſe long labour and infinite charge in a farre greater worke, have wonne him the love of the moſt learned, and drawn not onely the eye of *Greece*, but all *Europe* to his admiration.

But there being, as *Lipſius* ſaith, *Suus cuique linguæ genius*: Let me adviſe you of this by the way, that no Tranſlation whatſoever will affect you, like the Authors owne and proper language: for to reade him as hee ſpake, it confirmeth our judgements with an aſſured boldneſſe and confidence of his intent and meaning; remooving that ſcruple of Ieleuſie we have commonly of ignorant and unfaithfull pens, which deale many times herein, *ſublatâ fide*. Beſides, it is an injury to the Author, who heereby loſeth ſomewhat of his value: like a peece of rich ſtuffe in a Brokers ſhop, onely for that it is there at a ſecond hand, though never worne, or newly tranſlated but yeſterday.

The next *Titus Livius*, whom like a milky Fountaine, you ſhall every where finde flowing, with ſuch an elegant ſweetneſſe, ſuch banquet-like varietie, that you would imagine other Authors did but bring your mouth out of taſte. In his firſt Decade, you have the comming of *Æneas* into *Italy*, the building of *Rome*, the firſt choiſe of the Senate, the religious rites of *Numa*, the brave combate of the *Horatij* and *Curatij*, the tiranny of *Tarquine*, the rape of *Lucrece* by *Sextus* his ſonne, and firſt Conſuls created. *T. Livius.*

In the third the Hiſtory of the ſecond *Punicke* warre, *Hannibals* paſſage againſt the league over the River *Iberus*, who after eight monethes ſiedge, tooke *Saguntum*: his paſſage over the *Pyrenæan* hilles, his forraging of

France: after deſcending the *Alpes*, with his overthrow of the *Romanes*, with his Horſe troopes at the River *Ticino*, where *Scipio* (after *Africanus*) reſcued his father; beeing very grievouſly wounded. His ſecond overthrow of the *Romans*, at the River *Trebia*, his hard paſſage in cruell weather and tempeſts, over the *Appenine*, &c.

In the fourth, is recorded the occaſion of the warre, againſt *Philip* King of *Macedonia* (concerning the comming in of two young men of *Acarnania*, into the Temple of *Ceres* at *Athens*): Againſt whom *Sulpitius* was ſent, by whom the *Macedonians* were ouerthrowne in an horſe battaile: how *L. Furius* ſubdued the rebellious *Gaules*, overthrew *Hamilcar* with thirty five thouſand *Carthaginians*; with many other expeditions of *Philip* of *Macedon* and *Sulpitius*.

In the fift, the going out of the fire in the Temple of *Veſta*; how *Titus Sempronius Gracchus*, ſubdued the *Celtiberian Spaniards*, and built a Towne in *Spaine* called *Gracchuris*, after his name; *Poſthumius Albinius* triumphed over the *Portugals*: the number of the Citizens of *Rome* Reckoned by the poll, with the Law of *Voluminius Saxa*, by which no woman was to inherit, &c.

Q. Curtius. Bee then acquainted with *Quintus Curtius*, who paſſing eloquently with a faithfull penne and ſound iudgement, writeth the Life and Acts of *Alexander*; in whom you ſhall ſee the patterne of a braue Prince, for Wiſedome, Courage, Magnanimity, Bounty, Courteſie, Agility of body, and whatſoeuer elſe were to be wiſhed in Maieſty; ſtill ſurfeting (in the beſt of his age) on his exceſſiue Fortunes, and even burthenſome to himſelfe: by his ouergreatneſſe, he became *Iliad. 6.* ἔπιστον ἀχθος ἀρούρης, an vnprofitable burthen of the earth and from the darling of heauen, to be the diſdaine of all the world.

Saluſtius. After him (whom indeed I ſhould haue preferred before, as being honoured with the Title of *Hiſtoriæ pater*) followeth

followeth *Saluſt*, commended moſt for brevitie; as alſo for the richneſſe of his ſpeech and phraſe; but wherein his brevitie conſiſteth, the moſt are ignorant. Our Grammarians imagine, becauſe his Diſcourſes (as they ſay) are onely of the matter and perſons barely and nakedly deſcribed, without circumſtance and preparation, counſels and deliberations had before, effects and events after: which is quite contrary; as may bee ſeene by the Conſpiracie of *Catiline*, which hee might in a manner have ſet downe in three words. But how amply, and with what adoe doth he deſcribe it? what circumſtances more open, more abundant, than where he ſaith; *The Romane Souldiers beeing amazed with an unwonted uprore, betooke them to their Weapons: ſome hid themſelues, others aduiſed their Companions to ſtand ſtoutly to it: they were afraid in euery place, the multitude of Enemies was ſo great. The heauen was obſcured with night, and thicke Cloudes, the perill was doubtfull: and laſtly, no man knew whether it were ſafeſt for him to flye, or to ſtay by it?* And let them now ſee their error, who affirme his Diſcourſe to bee unfurniſhed of Counſels, Deliberations, Conſultations, &c. Is not the reaſon ſet downe, why *Iugurth* aſſaulted *Cirtha* at the arrivall of the Embaſſadours? the intent and preparation of the warre by *Metellus* the Conſull, laid open in an ample manner, wherein conſiſteth the richneſſe of his Diſcourſe? His brevitie indeed, worthy your obſervation and imitation, conſiſteth in ſhutting up whole and weightie Sentences in three words, fetching nothing afarre, or putting in more than needs; but in quicke and ſtirring *Aſyndeta's* after this manner: as the moſt learned haue out of him obſerved. *Scaliger Poet. lib. 4. cap. 24.*

And ſince it is *Tullies* advice, as was his owne uſe (as himſelfe teſtifieth) *Non in Philoſophiâ ſolum, ſed etiam in dicendi exercitatione, cum Græcis Latina conjungere:* By

this time acquaint your ſelfe with that golden *Cyri pædia* of *Xenophon*, whom heere you ſhall ſee a couragious and brave Commander, marſhalling an Army: there a moſt grave and eloquent Philoſopher, in the perſon of *Cyrus*, ſhaping out unto us with Inke of *Nectar*, a perfect and abſolute Prince, (to the example of all Princes and Nobilitie) for his ſtudies, his dyet, his exerciſe, his carriage, and every way manner of living: inſomuch, as the Noble *Scipio Africanus*, as well in his warres abroad, as in peace at home, above all other held *Xenophon* in higheſt regard; ever ſaying, he could never commend him ſufficiently, or reade him ouer often enough.

Xenophon.

Hitherto have I given you a taſte (at your owne choice) as well for univerſall Hiſtory, as your imitation in writing and ſpeaking. That I account univerſall, which entreateth of the beginning, increaſe, government, and alterations of Monarchies, Kingdomes, and Commonwealths: and to further you herein, you may reade *Iuſtine*, *Diodorus Siculus*, *Zonaras*, *Oroſius*; of more later times, *Sabellicus*, *Carion*, with ſome others.

For ſpeciall Hiſtory, that reporteth the affaires and government of particular Eſtates; you have the moſt ancient *Herodotus*, the Noble and eloquent *Thucidides*, *Arrianus*, *Halicarnaſſæus*, *Polybius*, *Suetonius*, and others.

Speciall Hiſtory.

All hiſtory divideth it ſelfe into foure branches: the firſt ſpreadeth it ſelfe into, and over all places, as *Geography*: the ſecond, groweth and gathereth ſtrength with tract of time, as *Chronology*: the third, is laden with deſcents, as *Genealogy*: the fourth and laſt (like the golden Bow *Proſerpina* gave *Æneas*) is that, truely called by *Cicero*, *Lex veritatis*, which telleth us of things as they were done, and of all other moſt properly is called *Hiſtory*. For all Hiſtory in times paſt, ſaith *Tully*, was none other then *Annalium Confectio*, the making of *Annales*, that is, recor-

Hiſtory, how divided.

Æncid. 6.

Cic. 2. de Oratore.

recording of what was done from yeere to yeere. But while I wander in forraigne History, let me warne you, *ne sis peregrinus domi:* that you bee not a stranger in the History of your owne Country, which is a common fault imputed to our English Travellers in forreine Countries: who curious in the observation and search of the most memorable things and monuments of other places, can say (as a great Peere of *France* told me) nothing of their owne, our Country of *England* being no whit inferior to any other in the world, for matter of Antiquity, and rarities of every kind worthy remarke and admiration. Herein I must worthily and onely preferre unto you the glory of our Nation, M. *Camden*, aswell for his judgement and diligence, as the purity and sweet fluence of the Latine style; and with him the rising Starre of good letters and Antiquity, M. *Iohn Selden* of the Inner Temple. As for *Giraldus, Geoffrey, Higden, Ranulph* of *Chester, Walsingham* a Monke of S. *Albanes* with the rest, they did *cum saculo cacutire*, and tooke upon credite many a time more then they could well answer: that I may omit *Polydore Virgil* an Italian, who did our Nation that deplorable injury, in the time of K. *Henry* the eight, for that his owne History might passe for currant, hee burned and embezled the best and most ancient Records and Monuments of our Abbeyes, Priories, and Cathedrall Churches, under colour (having a large Commission under the Great Seale) of making search for all such *monuments, manusc.* records, *Legier bookes, &c.* as might make for his purpose: yet for all this he hath the ill lucke to write nothing well, save the life of *Henry* the seventh, wherein hee had reason to take a little more paines then ordinary, the booke being dedicated to *Henry* the eight his sonne.

No subject affecteth us with more delight then *History*, imprinting a thousand formes upon our imaginations, from the circumstances of Place, Person, Time, Matter,

The old Lord Treasurer *Burleigh*, if any one came to the LL. of the Counsell, for a Licence to travaile, hee would first examine him of *England*; if hee found him ignorant, would bid him stay at home and know his owne countrey first. His *Brittanny* with the life of Queene *Elizabeth.*

His *Ianus Angl. Titles of Honor.* Together with his *Mare clausum*, though not yet printed.

The iniury *Polydore Virgill* did to our Nation.

Matter, manner, and the like. And, *what can be more profitable* (saith an ancient Historian) *than sitting on the Stage of humane life, to be made wise by their example, who have trod the path of errour and danger before us?* *Bodin* tels vs of some, who have recovered their healthes by reading of History; and it is credibly affirmed of King *Alphonsus*, that the onely reading of *Quint. Curtius*, cured him of a very dangerous fever. If I could have beene so rid of my late quartane ague, I would have said with the same good King: *Valeat Avicenna, vivat Curtius*; and have done him as much honour, as ever the *Chians* their *Hippocrates*, or the Sun-burnd Ægyptians their *Æsculapius*.

Diodorous Siculus.

For Morality and rules of well living, delivered with such sententious gravity, weight of reason, so sweetned with lively and apt similitudes, entertaine *Plutarch*; whom according to the opinion of *Gaza* the world would preserve, should it be put to the choice to receive one onely Author (the Sacred Scriptures excepted) and to burne all the rest: especially his *Lives* and *Morals*. After him, the vertuous and divine *Seneca*, who for that he lived so neere the times of the Apostles, and had familiar acquaintaince with S. *Paul* (as it is supposed by those Epistles that passe under either names) is thought in heart to have beene a Christian; and *certes* so it seemeth to me, by that Spirit, wherewith so many rules of Patience, Humility, Contempt of the world, are refined and exempt from the degrees of Paganisme. Some say that about the beginning of *Neroes* raigne, he came over hither into *Britaine*: but most certaine it is, he had divers lands bestowed on him here in *England*, and those supposed to have laine in Essex neere to *Camalodunum*, now *Maldon*.

Plutarch, how highly valewed among the learned.

The just praise of *Seneca*.

In vita Senecæ.

Againe, while you are intent to forraine Authors and Languages, forget not to speake and write your owne properly and eloquently: whereof (to say truth) you shall have

have the greateſt vſe, (ſince you are like to live an eminent perſon in your Countrey, and meane to make no profeſſion of Schollerſhip.) I have knowne even excellent Schollers ſo defective this way, that when they had beene beating their braines twenty or foure and twenty yeeres about Greeke Etymologies, or the Hebrew Roots and Rabbines, could neither write true Engliſh, nor true Orthography: and to have heard them diſcourſe in publike, or privately at a Table, you would have thought you had heard *Loy* talking to his Pigges, or *Iohn de Indagine* declaiming in the praiſe of wild-geeſe; otherwiſe for their iudgement in the Arts and other Tongues very ſufficient.

To helpe your ſelfe herein, make choice of thoſe Authors in Proſe, who ſpeake the beſt and pureſt Engliſh. I would commend unto you (though from more Antiquity) the Life of *Richard* the third, written by Sir *Thomas Moore*; the *Arcadia* of the Noble Sir *Philip Sidney*, whom *Du Bartas* makes one of the foure Columnes of our Language; the *Eſſayes*, and other peeces of the excellent Maſter of Eloquence, my Lord of S. *Albanes*, who poſſeſſeth not onely Eloquence, but all good Learning, as hereditary both by Father and Mother. You have then M. *Hooker* his *Policy*: *Henry* the fourth, well written by S. *Iohn Hayward*; that firſt part of our Engliſh Kings, by M. *Samuel Daniel*. There are many others I know, but theſe will taſt you beſt, as proceeding from no vulgar iudgement: the laſt Earle of *Northampton* in his ordinary ſtile of writing was not to be mended. Procure then, if you may, the ſpeeches made in Parliament: frequent learned Sermons: in Terme time reſort to the Starre-Chamber, and be preſent at the Pleadings in other publike Courts, whereby you ſhall better your ſpeech, enrich your underſtanding, and get more experience in one moneth, than in other foure, by keeping your Melancholly Study, and by ſolitary Meditation. Imagine not that hereby I would bind you from reading all

The late publiſhed life of *Henry* the ſeventh.

other bookes, since there is no booke so bad, even Sir *Bevis* himselfe, *Owleglasse*, or *Nashes* Herring, but some commodity may be gotten by it. For as in the same pasture, the Oxe findeth fodder, the Hound a Hare; the Stork a Lizard, the faire maide flowers; so we cannot, except wee list our selves (saith *Seneca*) but depart the better from any booke whatsoever.

Seneca Epist. 109.

The Epistles of Bookes, oft times the best peece of them.

And ere you begin a booke, forget not to reade the Epistle; for commonly they are best laboured and penned. For as in a garment, whatsoever the stuffe be, the owner (for the most part) affecteth a costly and extraordinary facing; and in the house of a countrey Gentleman, the porch of a Citizen, the carved gate and painted postes carry away the Glory from the rest; so is it with our common Authors, if they have any wit at all, they set it like Velvet before, though the backe, like (a bankerupts doubtlet) be but of poldavy or buckram.

Affect not as some doe, that bookish Ambition, to be stored with bookes and have well furnished Libraries, yet keepe their heads empty of knowledge: to desire to have many bookes, and never to use them, *is like a child that will have a candle burning by him, all the while he is sleeping.*

How to keepe your bookes.

Lastly, have a care of keeping your bookes handsome, and well bound, not casting away overmuch in their gilding or stringing for ostentation sake, like the prayer-bookes of girles and gallants, which are carryed to Church but for their out-sides. Yet for your owne vse spare them not for noting or enterlining (if they be printed) for it is not likely you meane to be a gainer by them, when you have done with them: neither suffer them through negligence to mold and be moath-eaten, or want their strings and covers.

The answer of King *Alphonsus*, concerning *Vitruvius*.

King *Alphonsus* about to lay the foundation of a Castle at *Naples*, called for *Vitruvius* his booke of Architecture; the booke was brought in very bad case, all dusty and without covers: which the King observing said, *He*

that

that must cover vs all, must not goe uncovered himselfe: then commanded the booke to be fairely bound and brought unto him. So say I, suffer them not to lye neglected, who must make your regarded; and goe in some coates, who must apparell you mind with the ornaments of knowledge, above the roabes and riches of the most Magnificent Princes.

To avoyde the inconvenience of moathes and moldinesse, let your study be placed, and your windowes open if it may be, towards the East, for where it looketh South or West, the aire being ever subiect to moisture, moathes are bred and darkishnesse encreased, whereby your maps and pictures will quickly become pale, loosing their life and colours, or rotting upon their cloath, or paper, decay past all helpe and recovery. Mappes and Pictures.

Chap. VII.

Of Cosmography.

THat like a stranger in a forraine land, ye may not wander without a guide, ignorant of those places by which you are to passe, and sticke amused; amazed in the Labyrinth of *History: Cosmography* a second *Ariadne*, bringing lines enough is come to your delivery, whom imagine standing on a faire hill, and with one hand, pointing and discoursing unto you of the Cœlestiall Sphære, the names, uses, and distinctions of every circle, whereof it consisteth, the scituation of Regions according to the same, the reason of Climates, length and shortnesse of dayes end nights, motion, rising and setting as well of fixed stars, as erratique, elevation of the Pole, Paralells, Meridians, and whatsoever else respecteth that Cœlestiall body. Meridians, Paralels, &c.

With the other hand downeward, shee sheweth you the globe of the earth, (distinguished by Seas, Mountaines, Rivers, Rockes, Lakes and the like), the subject of Geographie which defined according to *Ptolomy* and others, is an imitation of the face (by draught and picture) of the whole earth, and all the principall and knowne parts thereof, with the most remarkeable things thereunto belonging.

A science at once both feeding the eye and minde with such incredible variety, and profitable pleasure, that even the greatest kings and Philosophers have not onely bestowed the best part of their time in the contemplation hereof at home, but to their infinite charge and perill of their persons, have themselves travailed to understand the Scituation of farre countries, bounds of Seas, qualities of Regions, manners of people and the like.

The necessity of Cosmography.

So necessary for the understanding of History (as I have said) and the fables of Poets, (wherein no small part of the treasure of humane learning lyeth hid) that without it we know not how the most memorable enterprises of the world have bin carryed and performed; we are ignorant of the growth, flourish and fall of the first Monarchies, whereat *History* taketh her head and beginning: we conceive nothing of the government, and commodities of other nations, wee cannot judge of the strength of our enemies, distinguish the limits betweene kingdome and kingdome, names of places from names of people: nay (with *Monsier Gaulart*) wee doubt at *Paris* whether wee see there the same Moone wee have at *London* or not: on the contrary, we know this and much more, without exposing (as in old time) our bodies to a tedious travaile, but with much more ease, having the world at will, or (as the saying is) the world in a string, in our owne chamber. How præjudiciall the ignorance of *Geography* hath beene unto Princes in forraine expeditions

tions against their enemies, unfortunate *Cyrus* will tell you, who being ignorant of *Oaxis* and the Streights, was overthrowne by *Thomaris* the *Scythian* Queene; and of two hundred thousand *Persians* in his army, not one escaped through his unskilfulnesse herein, as *Iustine* reporteth.

And at another time what a memorable victory to his perpetuall glory carryed *Leonidas* from the *Persians*, onely for that they were unacquainted with the streights of * *Thermopilæ*.

And the foule overthrow that *Crassus* received by the *Parthians*, was imputed to nothing else, than his ignorance of that Country, and the passages thereof.

Alexander, therefore taking any enterprise in hand, would first cause an exact mappe of the country to bee drawne in collours, to consider where were the safest entrance, where he might passe this River, how to avoyde that Rock, and in what place most commodiously to give his enemy battaile.

Such is the pleasure, such is the profit of this admirable knowledge, which account rather in the number of your recreations than severer studies, it being beside quickly, and with much ease attained unto. Prince *Henry* of eternall memory, was herein very studious, having for his instructour that excellent Mathematician, and (while hee lived) my loving friend Master *Edward Wright*.

To the attaining of perfection herein, as it were your first entrance, you are to learne and understand certaine Geometricall definitions, which are first *Punctum*, or a pricke; a line, a *Superficies* either plaine, *Convexe* or *Concave*, your Angles right, blunt and sharpe. Figures, Circles, Semicircles, the Diameter, Triangles, Squares of all sorts, paralells and the like, as Master *Blundevile* in his first booke of the Sphære will shew you; for you shall have use of many of these, to the understanding thereof.

* Thermopylæ that long hill of Greece, thorow which there is a strait and a narrow passage environed with a rough sea and deepe fenne; so called from the wels of hot waters which are there among the rocks.

Cosmography a sweet and pleasant study.

The principles of Geometry first to be learned.

Cosmography containeth Astronomy, Astrology, Geography and Chorography. Astronomy considereth the magnitude and motions of the cœlestiall bodies.

Vide Clevian in Sacrobosco, edit. vlt.

The Cœlestiall bodies are the eleven heavens and Sphæres.

The eleventh heaven is the habitation of God and his Angels.

The tenth the first moover.

The ninth the Christalline heaven.

The eighth the starry firmament.

The Planets in their order.

Then the seven Planets in their order, which you may remember in their order by this verse.

Post Sim S V M sequitur, vltima L V N A subest:
Would you count the Planets soone,
Remember S I M S V ☽ M and the ☽ O O N E.

The first Letter *S* for *Saturne*, *I* for *Iupiter*, *M* for ♂ *Mars*, *S* for the *Sunne*, *V Venus*, *M* ☿ *Mercury*: lastly, the ☽ *Moone*.

The Imperiall Heaven is immoveable, most pure, immense in quantity, and cleere in quality.

The tenth Heaven or first moover, is also most pure, and cleare, and maketh his revolution in foure and twenty houres, carrying with the swiftnesse, the other Heavens violently from East to West, from their proper revolutions, which is from West to East.

The ninth, or Christalline heaven, movethby force of the first mover, first from East to West, then from West to East upon his owne poles, and accomplisheth his revolution in 36000 yeeres. And this revolution being finished, *Plato* was of opinion, that the world should be in the same state it was before; I should live and print such a booke againe, and you reade it in the same apparell, and the same age you are now in.

Two Schollers in *Germany* having laine so long in an Inne,

Inne, that they had not onely spent all their Money, but also ran into debt some two hundred Dollers: told their Host of *Plato's* great yeare: and how that time sixe and thirty thousand yeeres the world should bee againe as it was, and they should be in the same Inne and Chamber againe and desired him to trust them tell then: Quoth mine Host, I beleeve it to be true: and I remember sixe and thirty thousand yeeres a goe you were heare, and left just such a reckoning behind to pay, I pray you Gentlemen discharge that first, and I will trust you for the next. A merry tale of two poore Schollers and their Host.

The eighth Heaven or glorious starry Firmament, hath a threefold motion, (*viz.*) from East to West in foure and twenty houres, *secundum primum Mobile:* then from West to East, according to the motion of the ninth Heaven: then sometimes to the South, and sometime towards the North, called *motus trepidationis.*

Touching the motions of the Planets, since you may have them in every Almanacke, I willingly omit them.

The Spheare of the world consisteth of ten Circles, the Æquinoctiall, the Zodiacke, the two Colures, the Horizon, the Meridian, the two Tropiques, and the two polar Circles. Division of the Spheare.

The Æquinoctiall, is a circle dividing the world, as in the midst equally distant from the two poles: it containeth three hundred and sixty degrees, which being multiplyed by sixty, (the number of miles in a degree) make one and twenty thousand and sixe hundred miles, which is the compasse of the whole earth. The third part of which (being the Diameter) about seven thousand and odde miles, is the thicknesse of the same. Those who dwell under the Æquinoctiall, having no Latitude either to the North or South, but their dayes and nights alwayes of an equall length. The Æquinoctiall line.

The Zodiacke is an oblicke circle, dividing the Spheare athwart the Æquinoctiall into points, (*viz.*) the beginning of *Aries* and *Libra*: In the midst whereof is the The Zodiacke.

the Eclipticke line; the vtmost limits thereof are the two Tropiques, *Cancer* and *Capricorne*: the length thereof is three hundred and sixty degrees, the bredth sixteene. It is divided into twelve signes, sixe Northerly, and sixe Southerly: the Northerne are, *Aries, Taurus, Cancer, Gemini, Leo, Virgo*; the Southerne, *Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces*: he turneth upon his owne poles from West to East.

The Colures. The two Colures, are two great moveable Circles, passing thorow both the Poles of the world, crossing one another with right Spherical Angles: so that like an Apple cut into foure quarters, they divide into equall parts the whole Sphere: the one passeth through the Æquinoctiall points and poles of the world, and is called the Æquinoctiall Colure: the other passeth thorow the Solstitiall points, and is called the Solstitiall Colure.

The Horizon. The Horizon, is a Circle immoveable, which divideth the upper Hemisphere, or halfe part of the world from the neither: it hath the name of ὁρίζω, which is *termino*, or to bound or limit; becausе, imagine you stood upon *High-gate*, or the Tower hill at *Greenewich*, so farre as you may see round about as in a circle, where the heaven seemeth to touch the earth, that is called the Horizon: The poles whereof, are the point just over your head, called Zenith in *Arabian*; and the other under your feete, passing by the Center of the world, called *Nadir*.

The Meridian. The Meridian is an immoveable circle, passing thorow the poles of the world: it is called the Meridian of *Meridies* Noonetide, becausе when the Sun rising from the East toucheth this line with the Center of his body, then it is noone to those over whose Zenith that Circle passeth, and midnight to their *Antipodes*, or those who are iust under them in the other world.

The number of Meridians, are 180. (allowing two to every degree in the Æquinoctiall) which all concenter in either pole, and are the vtmost bounds of Longitude.

By

By the Meridian, the Longitude of all places is gathered, and what places lye more Easterly or Westerly from either.

The Longitude of any place, is that distance you find upon the Æquinoctiall, betweene the Meridian of the place, whose Longitude you desire: and the first Meridian which directly passeth over the *Canary*, or Fortunate Ilands: which distance or space you must account by the degrees, purposely set upon the Brazen Circle: or if you please by miles, allowing sixty to every degree. Longitude is onely taken East and West. Longitude.

Latitude is the distance of the Meridian, betweene the verticall point (or pole of the Horizon) and the Æquinoctiall, being ever equall to the height, or elevation of the pole above the Horizon: or more plainely, the distance of any place, either North or South from the Æquinoctiall, which you are to take (upon the standing Globe) by the degrees of the brazen Meridian, that Countrey or place in the Globe, whose Latitude you desire, being turned directly under it. Latitude.

The Tropicke of *Cancer* is an imaginary Circle, betwixt the Æquinoctiall and the Arcticke Circle: which Circle the Sunne maketh about the thirteenth day of Iune, declining at his fartheſt from the Æquinoctiall, and comming Northerly to vs-ward: then are our dayes at the longest, and nights shortest. *Capricorne* the like to the Antarcticke Circle, making our dayes the shortest about the twelfth of December. Of the Tropickes.

The Arcticke Circle (anciently accounted the Horizon of *Greece*) is a small circle: the Center whereof is the North-pole of the world, which is invisible; It is so called from *Arctos* the Beare, or *Charles Waine*, the Northerne Starre, being in the tip of the taile of the said Beare. The Arcticke Circle.

The Antarcticke, which is neere to the South pole, and answering the other under us. The Antarctick Circle.

But I had rather you learn'd these principles of the sphere by demonstration, and your owne diligence (being the labour but of a few houres) than by meere verball description, which profiteth not so much in Mathematicall demonstrations.

We will therefore descend to Geography, which is more easie and familiar: (the definition I gave you before.) I come to the subject, the Terrestriall Globe, which is composed of Sea and Land.

The Sea. The Sea is a mighty water, ebbing and flowing continually about the whole Earth, whose parts are diversly named according to the places whereupon they bound. In the East it is called the *Indian* Sea; in the West the *Atlanticke*, so named from the Mount *Atlas* in *Mauritania*; in the North, the *Hyperborean*: in the South, the *Meridionall*, or South Sea, commonly called *Mar-del-zur*.

The *Mediterranean* sea, is that which stretcheth it selfe by the middest of the earth from West to East, dividing *Europe*, *Asia* and *Africa*.

A Gulfe. *Sinus* (or a Gulfe) is a part of the sea, insinuating and embosoming it selfe within the land, or betweene two severall lands: as the gulfe of *Venice*, the *Persian* gulfe, the Red Sea, *Sinus Mexicanus*, *Vermilius*, *Gangeticus*.

A Streight. *Fretum* (or a Streight) is a narrow passage betweene two lands, as the Streight of *Magellan*, *Anian*, *Gibralterre*, *&c.*

A Haven. An *Haven*, is the entrance of the Sea within the land, at the mouth of some River or Creeke, where shippes may ride at Anchor.

A Lake. A *Lake*, is a great and wide receptacle of water, ever standing still, and not moving out of the place; as the Lake *Asphaltites*, *Lacus Larius*, or *Lago di Como*, *Lausanna* by *Geneva*, *&c*,

Of the Earth. The earth, is either Continent or Iland.

A Continent. A *Continent* is the land, continued without any division of

of Sea, as the Low Countries to *Germany*, that to *Austria*, *Austria* to *Hungary*, &c.

An *Iland*, called *Insula*, *quasi in Salo*, is a land encompassed round with the Sea, as Great *Britaine*, *Ireland*, *Corsica*, *Candia*, &c. An Iland.

An *Isthmus*, or *Chersonesus*, is a Streight or necke of land betweene two Seas, *Cimbrica*, *Chersonesus*, *Taurica*, *Aurea*, and *Achaica*. An Isthmus.

Peninsula (*quasi penè Insula*) is a Land environed with the Sea, except at some narrow place or entrance; as that vaste Continent of *Peru* and *Brasile* in *America*, were an Iland, but for that Streight or Necke of land, betweene *Panama* and *Nombre de dios*: which *Philip* the second, King of *Spaine*, was once minded to have cut for a shorter passage for ships into the South Sea, but upon better deliberation he gave over his project. Peninsula.

A *Cape* or head of Land, is the utmost end of a Promontory, or high Land; standing out into the Sea: as the Cape *De Buona Speranza*, Cape *Mendozino*, S. *Vincent*, Cape *Verde*, the great Cape S. *Augustine* in *America*, &c. A Cape.

So Proceeding now to vnderstand the severall parts and Regions of the world, with their scituation (as it is meet, dwelling in an house, you shall know all the roomes thereof) you may if you please, observe *Ptolomies* Method, beginning first with *Europe*; and herein with our Northerne Ilands of Great *Britaine*, *Ireland*, the *Orchades*, and *Thule*, which are the Contents of his first Table and so forth into *Europe*: but he was erronious in his descriptions, obscure by reason of his Antiquity, the names of places since changed; Navigation by the benefit of the Load-stone, perfected; the want whereof heretofore hath beene occasion of infinite errors among the ancients, as well Divines as Historiographers and Geographers: as *Lactantius* and S. *Augustine*, could never be perswaded, that there were Antipodes, or people going *Ptolomies* Method best to be observed.

The sundry errors of Historians and other for want of skill in Geography.

feete to feete under us; the contrary whereof experience hath taught us. *Arrianus*, that much esteemed Greeke Author, affirmed the scituation of *Germany* to be very neere to the *Ionique* Sea. *Stephanus* also, another Countrey-man of his, saith that *Vienna* was a Citie of *Galilee*. *Strabo* saith, that *Danubius* hath his head neere to the *Adriatique* Sea, which indeed (being the greatest River of *Europe*) riseth out of the hill *Arnoba* in *Germany*, and by *Hungaria*, and many other Countries, runneth into *Sclavonia*, receiving threescore other Rivers into his Channell: it is therefore farre more safe to follow our later Writers.

What to observe in a strange Countrey.

In every Countrey (to give one instance for all) in your observation you are to follow this Method; first to know the Latitude, then the Longitude of the place, the temperature of the Climate, the goodnesse or barrennesse of the ground, the limits of the Countrey, how it is bounded by Sea or Land, or both; by East, West, North or South: into what Provinces it is divided within it selfe, the commodities it affoordeth, as what Mines, Woods or Forrests; what Beasts, Fowles, Fishes, Fruits, Herbs, Plants; what Mountaines, Rivers, Fountaines and Cities: what notable matter of wonder or Antiquitie: the manners, shape, and attire of the people; their building, what Ports and Havens; what Rockes, Sands, and such like places of danger, are about the place: and last of all, the Religion and government of the Inhabitants.

Of the Mariners Compasse.

You shall have drawne upon your Globe or Mappe, upon the vastest Seas (where most roome is to bee spared) a round figure, representing the Mariners Compasse, with the two and thirtie winds; from every of which there runneth a line to the Land, to some famous Citie, Haven, or either; to shew you, in that Sea and place what course you are to keepe to goe thither, whether full North, North-east, South, or South-west, and so

so forth. These winds, of the *Spaniards* are called *Rombes*: and for that, *Columbus* and *Vesputius*, *Italians*, with others, first discovered the East and West *Indies*; the eight principall winds, are commonly expressed in the *Italian*. This Compasse hath the Needle in manner of a Flowre-deluce, which pointeth still to the North.

I could wish you now and then, to exercise your Pen in Drawing and imitating Cards and Mappes; as also your Pencill in washing and colouring small Tables of Countries and places, which at your leasure you may in one fortnight easily learne to doe: for the practice of the hand doth speedily instruct the minde, and strongly confirme the memory beyond any thing else; nor thinke it any disgrace unto you, since in other Countries it is the practice of Princes, as I have shewed heretofore; also many of our young Nobilitie in *England* exercise the same with great felicitie.

Washing of Mappes and Globes in colours, very profitable to a learner.

I have seene French Cards to play withall, the foure suites changed into Maps of severall Countries, of the foure parts of the world, and exactly coloured for their numbers, the figures 1. 2. 3. 9. 10. and so forth, set over the heads: for the Kings Queenes, and Knaves, the Pourtraies of their Kings and Queenes, in their severall Countrey habits: for the Knave, their Peasants or Slaves: which ingenious device, cannot be but a great furtherance to a young capacity, and some comfort to the infortunate Gamester: when, that he hath lost in Money, hee shall have dealt him in land or wit.

Chap. 8.

Obſervations in Survey of the Earth.

Countries had not their ſeituations by chance.

FIrſt, how Almighty God by his Divine providence ſo diſpoſed the Earth in the firſt Creation (not falling out by chance, as ſome have thought) that one Countrey, in one place or other, is ſo neerely ioyned to the next; that if after it might happen to be over-peopled, as well man as beaſt, by ſome ſmall ſtreight or paſſage might eaſily be provided of a new habitation: which *Acoſta* hath well obſerved, reſolving vs that doubt, how wilde beaſts, as Wolues, Foxes, Beares, and other harmefull beaſts, ſhould ſwim over ſo vaſt Seas, and breede in Ilands.

The wit and conſtitution of men, according to the temper of the body.

Secondly, how the wit, diſpoſition, yea, devotion and ſtrength of man, followeth the quality and temperature of the Climate; and many times the Nature of the ſoyle where he liues: as we ſee the Eaſterne people of the world very quicke in their inventions, ſuperſtitious vnto Idolatry, as in *China*, *Calecut*, *Iava*, and other places. On the contrary, thoſe as farre North in *Lapland*, *Iſeland*, and other places, as dull, and in a manner ſenceleſſe of Religion, whereupon they are held the moſt notorious Witches of the World.

Mountainers more barbarous than thoſe of the valies.

We ſee thoſe that inhabite Mountaines, and mountainous places, to be farre more barbarous and uncivill, than thoſe that liue in the plaines: witneſſe the Inhabitants of the huge hils *Sierras*, and the *Andes* in *America*, the mountainous North part of *Nova Francia*, the *Nararrois* in *Spaine*, and the *Highland* men in *Scotland*.

We ſee and finde it by experience, that where the ſoile is dry and ſandy, the aire is moſt pure; and conſequently the

the spirits of the Inhabitants active and subtile, aboue those who inhabite the Fens and Marishes.

Thirdly, consider the wonder of wonders, how the Ocean so farre distant, holdeth motion with the Moone, filling our shoares to the brim from the time of her appearing above the Horizon, untill she hath ascended the Meridian: then decreasing as much untill shee toucheth the line of midnight, making her tide twice in foure and twenty houres and odde minutes: how the Atlanticke or Westerne Ocean is most rough and dangerfull, the South Sea, or *Del Zur*, albeit of infinite vastnesse, on the contrary so calme and quiet, that you seeme rather to saile upon dry land than Water.

Of the Ocean, the divers and wonderfull motions thereof.

How in the Sea of *Calecut* it is high water, but at every full Moone; in the Sea by the shore of *Iudus*, but at every New Moone: how in the maine Ocean the current runnes from East to West, toward the streight of *Magellan*, but from West to East in the *Mediterranean*.

And so swift, that from *Mabar* to *Madascar* (or the Ile of S. *Laurence*) they may come in twenty dayes, but are not able to returne in three moneths. So from *Spaine* into *America* in thirty daies, but cannot returne in 3. moneths. *Jul. C. Scaliger. exerc.* 37.

Fourthly, how in one place the North-wind, as upon the Coast of *Scythia*, neere the mouth of the great River *Duina*, bloweth in a manner perpetually, so that the West or South-west winds are scarce knowne.

In another, the East; in the *Indian* Sea the winds keepe their turnes, obscuring the course of the Sunne, which being in *Aries* and *Libra*, the Westerne winds blow perpetually.

Neither lesse admirable are the in-land floods, and fresh waters for their properties, as *Nilus*, who onely by his ouer flowing, maketh *Ægypt* fertile (where it never raineth.) *Euripus* an arme of the Sea by *Enbœa* (an Iland of the *Sporades* in the *Ægean* Sea) which ebbeth and floweth seven times in a day. Likewise, much may bee said of our Lakes and Fountaines in *England*, *Scotland*, and *Ireland*, of turning Wood into Stone, Iron, and the like.

The strange properties of Floods and Lakes.

Fifthly,

Beasts and birds usefull to man, live in heards and flockes.

Fifthly, it is worthy the consideration, how the Divine wisedome for the behoofe of mankind, hath set an enmity betweene Birds and Beasts, of prey and rapine, who accompany not by heards: as Lyons, Beares, Dogges, Wolves, Foxes, Eagles, Kites, and the like; which if they should doe, they would undoe a whole Countrey: whereas on the contrary, those which are necessary and usefull for mankind, live *gregatim*, in heards and flockes, as Kine, Sheepe, Deere, Pigeons, Patridges, Geese, &c.

Of the creatures in hot and cold countries.

Sixthly, how Nature hath provided for the Creatures of the Northerne parts of the world, as Beares, Dogges, Foxes, &c. not onely thicke skinnes, but great store of haire or feathers, to defend them from the extremity of the cold there: on the other side, to those in *Guiana*, by reason of the extreame heate, none at all: as you may see by the *Guineey* Dogges, which are daily brought over.

Of Rivers.

Seventhly, how God hath so disposed the Rivers, that by their crookednesse and winding, they might serve many places.

Let us then consider, how the most fruitfull places and beautifull Citties, have become the dwellings and homes of the most slaves, as *Spaine* over-runne by the *Moores*, *Italy* by the *Gothes* and *Vandals*; and at this day, a great part of *Europe* by the *Turke*.

How the Earth like an aged mother, is become lesse fruitfull, as wee see by the barrennesse of sometime the most fertile places, the decay of the stature and strength of men within these few yeeres.

It is also worthy observation, to see how the earth hath beene increased by the accesse of Islands, and againe beene diminished by inundation and Gulfes breaking againe into the same.

Of certaine Ilands cast up by Seas and Rivers.

The Ilands of the *Echinades*, were cast up by the River *Achelous*, and the greatest part of *Ægypt* by *Nilus*, so were the *Rhodes* and *Delos*. Of lesser Ilands beyond *Melon Anaphe*, betweene *Lemnos* and the *Hellespont Nea*, (as

(as one would say new-come) and elsewhere *Alône*, *Thera*, *Therasia*, and *Hiera*, which also from the event was called *Automate*.

And that sundry goodly Countries on the contrary, have beene eaten up by the Sea, our neighbour *Zeland*, and many other places, will give lamentable testimony: beside, the face of the Earth hath, since the Creation, been much altered by avulsion or division of the Sea: as *Sicily* was divided and severed from *Italy*; *Cyprus* from *Syria*, *Eubœa* from *Boetia*: *Atlas* and *Macris* from *Eubœa*; *Berbycus* from *Bythinia*: *Leucosia* from the Promontory of the *Syrenes*: and as some suppose, *Lesbos* from *Ida*: *Prochyta* and *Pithecusa* from *Misena*: and which is more, *Spaine* from *Barbary*: as *Strabo* is of opinion.

Many Countries againe lost by inundation.

Strabo. lib. 1.

Againe, it is affirmed by *Volscus*, that our *Great Britaine* hath beene one Continent with *France*, and that Tract betweene *Dover* and *Calais* hath beene gayned by the Sea, there called *Mare Gessoriacum*.

Great *Brittaine* supposed to have beene one Continent with *France*.

Excellent is that Contemplation, to consider how Nature (rather the Almighty Wisedome) by an unsearchable and stupendious worke, sheweth us in the Sea the likenesse and shapes, not onely of Land-Creatures, as Elephants, Horses, Dogges, Hogges, Calves, Hares, Snailes, &c. but of Fowles in the Ayre; as Hawkes, Swallowes, Vultures, and a number the like; yea, it affordeth us men and women; and among men, even the Monke: but hereof see *Iunius* in his *Batavia*; and, if you please, *Alex. ab Alexandro*, with some others.

Sea *Olaus Magnus* his description of the Northerne parts of the world.

Moreover, what inestimable wealth it affoordeth in Pearles, Corall, Amber, and the like!

At *Swartwale* neere *Brill* in *Holland*, is to be seene a Mermaides dead body hanging up.

By Reading, you shall also finde what strange Earthquakes, remooving of whole Townes, Hilles, &c. have beene upon the face of the Earth, raising of it in one place, leaving Gulfes and *Vastitie* in another: And *Lucius Marcius* and *Sextus Iulius* being Consuls in Rome, in the Countrey of *Mutinum* two Mountaines met, and joyned themselves together.

In the raigne of *Nero*, *Vettius Marcellus* being overſeer of *Nero's* affaires, and Steward of his Court, Medowes and Olive trees were remooved from a common high way ſide, and placed a good way off on the contrary ſide: ſo whereas they ſtood before on the right hand, as one travelled they were now on the left hand. The like hapned within theſe few yeeres to *Pleurs* a Towne of the *Griſons* among the Alpes.

Laſtly, Let us take a view of the Earth it ſelfe, which becauſe it was divided with the Sea, Rivers, Marſhes, &c. yet making one abſolute Circle, *Homer* calleth it ἀπειρονα: and for this cauſe *Numa Pompilius* dedicated a Temple to *Veſta* in a round forme: The roundneſſe of it is prooved of Mathematicians by ſhadowes of Dials, and the Eclipſes; alſo by deſcent of all heauy things to the Center, it ſelfe being the Center of the Vniverſe, as *Ariſtotle* and *Ptolomey* affirme.

Ariſt. lib. Meteor. 1. cap. 4. Ptolom. cap. 6. Alphragano diſſert. 14.

Now in reſpect of Heaven, it is ſo ſmall a point, that the leaſt Starre is not darkened with the ſhadow thereof: for if the ſmalleſt Starre, albeit in judgement of our ſence, ſeemeth but a pricke or point, yet farre exceedeth the body of the Earth in greatneſſe, it followeth in reſpect of Heaven, that the Earth muſt ſeeme as little.

Beſide, if the Earth were of any quantity in reſpect of the higher Orbes, the Starres ſhould ſeeme bigger or leſſe in regard of thoſe *Hypſomata* (Altitudes) or the Climes: but it is certaine that at the ſelfe ſame time, ſundry Aſtronomers find the ſame bigneſſe and elevation of the ſelfe ſame Starre obſerved by their calculation, to differ no whit at all: whereby we may ſee if that diſtance of place which is on the Earth (in reſpect of the heavenly Orbes) exceedeth all ſence, it followes that the Earth (poore little point as it is) ſeemes the like, if it be compared with Heaven: yet this is that point, which with fire and ſword, is divided among ſo many Nations, the matter of our glory, our ſeate: here we have our Honours,

our

our Armies, our commands; heere we heape up riches, at perpetuall warre and ſtrife among our ſelues, who(like the Toad) ſhall fall a ſleep with moſt earth in his pawes: never thinking how of a moment of time well ſpent upon this poore plot or dung-hill common to beaſts as well as our ſelues, dependeth Eternity, and fruition of our true happineſſe in the preſence of Heaven, and Court of the King of Kings for ever and ever. Auguſtine.

Now I muſt take leave of our common Mother the Earth, ſo worthily called in reſpect of her great merits, of vs: for ſhe receiveth us being borne, ſhee feedes and cloatheth vs brought forth, and laſtly as forſaken wholly of Nature, ſhee receiveth us into her lap, and covers us untill the diſſolution of all, and the laſt iudgement.

Thus have I onely pointed at the principles of Coſmographie, having as it were given you a taſte, and ſtopped up the veſſell againe, referring the reſt to your owne diligence and ſearch. And herein you ſhall have your helpes, M. *Blundevile* in his treatiſe of Coſmographie and the Sphære, D. *Dee*, M. *Cooke* in his principles of Geometrie, Aſtronomie and Geographie: *Gemma Friſius*, *Ortelius*, *Copernicus*, *Clavius* the Ieſuite, *Ioannes de Monte Regio*, *Mercator*, *Munſter*, *Hunter*, and many others; of ancient writers *Ptolomey*, *Dioniſius*, *Halicarnaſſens*. For Mappes I referre you wholly vnto *Ortelius* and thoſe ſet laſt forth by *Hondius* being later then *Plancius*, and more perfect by reaſon of the late diſcovery, made by *Schouten*, vnto the 57. and 58. degrees of Southerly latitude beyond the ſtreight of *Magellan*; and of late M. *Henry Hudſon*, to the 61. or 62. to the North-weſt, beyond *Terra de Labrador*: to omit that terrible voyage of *Barentſon* and his company, for the diſcovery of the North-eaſt Paſſage, by the backe-ſide of *Nova Zemla*, which out of a Dutch tranſlation you may reade in Engliſh.

M. Hughes de vſu Globi pr. at Frankford, Anſterdam, and turned into French.

M. *Edward Wright de vſu Sphere.*

CHAP. IX.

Of Geometrie.

SInce *Plato* would not suffer any to enter his Schoole which was ἀγεωμέτρητος, or not entred into Geometrie; and *Xenocrates* turned away his auditors, if vnfurnished with Geometrie, Musicke and Astronomie, affirming they were the helpes of Philosophie: I am also bound by the Love I beare to the best arts and your studies, to give it you also in charge. *Philo* the Iew calleth it the Princesse and mother of all Sciences, and excellently was it said of *Plato*, that God did alwaies γεωμετρεῖν: but more divinely of *Salomon*: That God did dispose all his creatures according to measure, number and weight; that is, by giving the Heavens their constant and perpetuall motion; the elements their places and prædominance according to lightnesse or gravity, and every creature its number and weight, without which, it were neither able to stand upright or moove. To the consideration of which depth of wisedome let us use the helpe of this most ingenious and usefull Art, *worthy the contemplation and practice of the greatest Princes*, a Science of such importance, that without it, we can hardly eate our bread, lye drie in our beds, buy, sell, or use any commerce else whatsoever.

Laertius lib. 4.

Wisedome chap. 12.

Petrach. de regno lib. 2. ca. 14.

Proclus in Euclid. lib. 2. c. 14.

The subject of Geometrie is the length, breadth, and height of all things, comprised under the figures of Triangles, Squares, Circles, and Magnitudes of all sorts with their termes or bounds.

It hath properly the name from measuring the earth, being first found out in Ægypt; for when Nilus with his over-flowing drowned and confounded the limits of their fields, certaine of the inhabitants more ingenious than

than the reſt, neceſſity compelling, found out the rules of Geometry, by the benefit whereof, after the fall of the water, every man had his owne portion of ground lotted and laid out to him: ſo that from a few poore and weake principles at the firſt, it grew to that height that from earth it reached vp to the Heavens, where it found out their Quantities, as alſo of the Elements and the whole world beſide.

Martianus Capella in Geom.
Proclus in Euclid lib 2 c. 4.

Out of Ægypt, *Thales* brought it into Greece, where it received that perfection we ſee it now hath.

For by meanes hereof are found out the formes and draughts of all figures, greatneſſe of all bodies, all manner of meaſures and weights, the cunning working of all tooles; with all artificiall inſtruments whatſoever.

All Engines of warre, for many whereof (being antiquated) we have no proper names; as Exoſters, Sambukes, Catapultes, Teſtudo's, Scorpions, &c. Petardes, Grenades, great Ordnance of all ſorts.

By the benefit likewiſe of Geometry, we have our goodly Shippes, Galleies, Bridges, Milles, Charriots and Coaches (which were invented in Hungary and there called Cotzki) ſome with two wheeles, ſome with more, Pulleies and Cranes of all ſorts.

See the Hungarian Hiſtory. Whence Coach had the name.

Shee alſo with her ingenious hand reares all curious roofes and Arches, ſtately Theaters, the Columnes ſimple and compounded, pendant Galleries, ſtately Windowes, Turrets, &c; and firſt brought to light our clockes and curious watches (vnknowne vnto the ancients): laſtly our kitchin Iackes, even the wheele-barrow. Beſide whatſoever hath artificiall motion either by Ayre, water, winde, ſinewes or chords, as all manner of Muſicall inſtruments, water workes and the like.

Yea, moreover ſuch is the infinite ſubtilty, and immenſe depth of this admirable Art, that it dares contend even with natures ſelfe, in infuſing life as it were, into the ſenceleſſe bodies of wood, ſtone, or mettall: witneſſe the

wooden dove of *Archytas*, so famoused not onely by *Agellius*, but many other authors beyond exception, which by reason of weights equally peized within the body, and a certaine proportion of ayre (as the Spirit of life enclosed) flew cheerefully forth as if it had beene a living Dove.

Agellius l. 10. cap. 12.

Albeit *Iul. Cæs. Scaliger* accounteth this Dove no great peece of workemanship, when he saith, hee is able to make of his owne invention with no great labour, a Ship which shall swimme, and steere it selfe, and by the same reason that *Architas* his Dove was made; that is, by taking the pith of rushes covered over with bladders, or those thinne skinnes, wherein gold beaters beate their leaves, and wrapped about with little strings of sinewes, where when a Semicircle shall set one wheele on going; it mooving others, the wings shall stirre and moove forward. This *Architas* was a most skillfull Mathematician, as it may be gathered out of *Horace*, who calleth him *Mensorem*, a Measurer.

Scaliger *Exercit.* 326. *ad* Cardanum.

Horat. lib. 1. Carm. ode 28.

Et maris & terræ, numeroq; carentis arenæ,
Of Sea and Land, and number-wanting sand.

And not inferiour to the aforesaid Dove of *Archytas* was that wooden Eagle, which mounted up into the ayre, and flew before the Emperour to the gates of *Norimberg*: of which, as also of that yron flye, that flew about a table, *Salust* Lord of *Bartas* maketh mention. *Ramus* attributeth the invention of either of these, in the preface of his 2. booke by his Mathematicall observations to *Ioannes Regiomontanus*.

Bartas le 6. iour du 1. Semain.

Plin. l. 7. c. 21. & lib. 36. c. 5.

Callicrates, if we may credit *Pliny*, made Antes and other such like small creatures of Ivory, that their parts and ioynts of their legges could not be discerned.

Myrmecides Milesius also among other monuments of his skill, made a Coach or Waggon with foure wheeles

wheeles, which together with the driver thereof, a Fly could easily hide and cover with her wings: Besides a Ship with her sailes, which a little Bee could overspread. *Varro* teacheth how small peeces of this nature and subtilest workmanship, may be discerned, that is, saith he, by laying close about them, blacke Horse haires. Of latter times, *Hadrian Iunius* tels us that he saw with great delight and admiration, at *Mechlin* in *Brabant*, a Cherry stone cut in the forme of a basket, wherein were fifteene paire of Dice distinct, each with their spots and number very easily of a good eye to be discerned.

Varro de lingua Latin. lib. 6.

Iunius lib. animad. cap. 6.

And that the *Ilias* of *Homer* written, was enclosed within a nut, *Cicero* tels us he saw it with his eyes, though *Alexander* thought it worthy of a farre better case, the rich Cabinet of *Darius*. By the statue of *Homer* the ancients usually set a nightingale (as by *Orpheus* a Swanne for the manifold variety and sweetnesse of his voyce, or the continuance or holding out to the last the same sweetnesse: for some are of opinion, that the perfection of Musicall sounds are to be discerned in the Nightingales notes. *Pliny* reckoneth up sixteene severall tunes shee hath, and fitteth them to Latine words very properly as unto Ditties, which the translator of *Pliny* hath nothing neere so well fitted in the English which might surely have beene as well done, as I have observed in their notes. But to returne, *Scaliger* (whether in jest or earnest I know not tels *Cardanus* of a flea he saw with a long chaine of gold about his necke, kept very daintily in a boxe, and being taken forth, could skip with his chaine, and sometime sucke his mistresses white hand, and his belly being full, get him to his lodging againe, but this same *Alexander* wittily scoffed. when he gave a fellow onely a bushell of pease, for his paines of throwing every time a pease upon a needles point standing a pretty way off.

Plin. lib. 7. cap. 12.

Plin. lib. 10. cap. 29.

Exercitat. 326.

Archimedes to the wonder of all the world, framed a brasen heaven, wherein were the seven Planets with their

their motions. Hereof *Claudian* wrote a witty Epigram.

Sapor King of *Persia* (as *Du Bartas* in the sixt day of his divine weeke mentioneth) had an heaven of glasse, which, proudly sitting in his estate, he trod upon with his feete, contemplating over the same, as if he had beene *Iupiter*, and upon this occasion calling himselfe brother to the Sunne and Moone, and partner with the Starres; for in his letter to the Emperour *Constantius* he beginneth thus: *Rex regum Sapor: particeps Syderum, frater Solis & Lunæ, &c.*

Cæl. Rhodigin. lib. 8. cap 3.

Nor must I forget that heaven of silver sent by *Ferdinand* the Emperour, to *Solyman* the great Turke, wherein the motions kept their true courses with those of the heavens, the starres arising and sitting, the Planets keeping their oblique motion, the Sunne Eclipsed at his just time, and the Moone duely changing every Moneth with the same in the heaven. By these see the effects of this divine knowledge, able to worke wonders beyond all beleefe, in so much as *Archimedes* affirmed, *he would move the whole Earth, might a place bee given him whereon to stand.* But I rather beleeve him, who saith, *The foundation thereof shall never bee mooved.* Much was it, that with his left hand onely, he could by his skill draw after him the weight of five thousand bushels of graine, and devise (at the cost of *Hiero*) those rare engines, which shot small stones at hand, but great ones a farre off; by benefit of which devise onely, while the stones fell as thicke as haile from heaven among the enemies, *Syracusa* was preserved from the fury of *Marcellus* ready to enter with a resolute and most powerfull Army. The Oracle of *Apollo* being demanded when the warre and misery of Greece should have an end, replyed: If they would double the Altar in *Delos*, which was cubique-forme; which they tryed by adding another cube unto it, but that availed nothing: *Plato* then taking upon him to expound this riddle, affirmed, the Greekes were reproved by *Apollo* be-

P. Jovius & Sabellicus in Supplement. Hist. lib. 24. This Heaven was carried by twelue men before *Solyman*, and taken to peeces and set up againe by the maker.

Plutarch. in Marcello. δὸς πᾶ στῶ καὶ τὰν γᾶν κινῶ.

Psal. 24.

becauſe they were ignorant of Geometry, nor herein can I blame them, ſince the doubling of the Cube in Solides, and Quadrature of the Circle in plaine, hath ever ſince ſo troubled our greateſt Geometricians, that I feare except *Apollo* himſelfe aſcend from Hell to reſolve his owne Probleme, we ſhall not ſee it among our ordinary Stone-cutters effected.

But in briefe the uſe you ſhall have of Geometry, will be in ſuruaying your lands, affoording your opinion in building anew, or tranſlating; making your milles aſwell for grinding of corne as throwing foorth water from your lower grounds, bringing water farre off for ſundry uſes. Seeing the meaſure of Timber, ſtone and the like (wherein Gentlemen many times are egregiouſly abuſed and cheated by ſuch as they truſt) to contrive much with ſmall charge and in leſſe roome. Againe, ſhould you follow the warres (as who knowes the bent of his Fate) you cannot without Geometry fortifie your ſelfe, take the advantage of hill or levell, fight, order your Battallia in ſquare, triangle, croſſe, (which forme the Prince of Orange hath now late taken up) creſcent-wiſe, (and many other formes *Iouius* ſheweth) levell, and plant your Ordnance, vndermine, raiſe your halfe Moones, Bulwarkes, Calamates, Rampires, Raveſins, with many other meanes as of offence and defence, by fortification. So that I cannot ſee how a Gentleman, eſpecially a Souldier and Commander may be accompliſhed without Geometrie, though not to the heighth of perfection, yet at the leaſt to be grounded and furniſhed with the principles and priuy rules heereof. The Authors I would commend vnto you for entrance hereinto are in Engliſh. *Cookes* Principles, and the Elements of Geometry written in Latin by *P. Ramus*, and tranſlated by M. Doctour *Hood*, ſometime Mathematicall Lecturer in London. M. *Blandevile*, *Euclide* tranſlated into Engliſh. In Latine you may have the learned Ieſuite *Clavius*, *Melanthon*,

Frisius, Valtarius his Geometry Military. *Albert Durer* hath excellently written hereof in high Dutch, and in French, *Forcadell* upon *Euclide*, with sundry others.

Chap. X.

Of Poetry.

TO sweeten your severer studies, by this time vouchsafe Poetry your respect; which howsoever censured and seeming false from the highest Stage of Honour, to the lowest staire of disgrace, let not your judgement be infected with that pestilent ayre of the common breath, to be an infidell; in whose beleefe, and doer of their contrary Actions, is to be religious in the right, and to merit if it were possible by good works.

The Poet, as that Laurell *Maia* dreamed of, is made by miracle from his mothers wombe, and like the Diamond onely polished and pointed of himselfe, disdaining the file and midwifery of forraine helpe.

Hence *Tully* was long ere he could be delivered of a few verses, and those poore ones too: and *Ovid*, so backeward in prose, that he could almost speake nothing but verse. And experience daily affoordeth us many excellent yong and growing wits, as well from the Plow as Pallace, endued naturally with this Divine and heavenly gift, yet not knowing (if you should aske the question) whether a *Metaphore* be flesh or fish.

If bare saying Poetry is an heavenly gift, be too weake a proppe to uphold her credite with those buzzardly poore ones, *who having their feathers moulted can creepe no farther than their owne puddle*, able onely to envie this Imperiall Eagle for sight and flight; let them if they can looke backe to all antiquitie, and they shall finde all learning

Plato in Phedro.

ning by divine inſtinct to breath from her boſome, as both *Plato* and *Tully* in his *Tuſculanes* affirme. περὶ καλοῦ *in Parmenide.*

Strabo ſaith, Poetry was the firſt Philoſophy that ever was taught, nor were there ever any writers thereof knowne before *Muſæus*, *Heſiod*, and *Homer*: by whoſe authority *Plato*, *Ariſtotle* and *Galen*, determine their weightieſt controverſies, and confirme their reaſons in Philoſophy. And what were the ſongs of *Linus*, *Orpheus*, *Amphyon*, *Olympus*, and that ditty *Iopas* ſang to his harpe at *Dido's* banquet, but Naturall and Morall Philoſophy, ſweetned with the pleaſance of Numbers, that Rudeneſſe and Barbariſme might the better taſte and digeſt the leſſons of civility? according to *Lucretius* (Italianized by *Arioſto*) and engliſhed by Sir *John Harrington*.

Sed veluti pueris abſynthia tetra medentes
Cum dare conantur, prius oras pocula circum
Contingunt melli dulci flavoque liquore,
Vt puerorum ætas improvida ludificetur, &c.

As Leaches when for children they appoint
Their bitter worme-wood potions, firſt the cup
About the brimme with hony ſweet they noint,
That ſo the child, beguild may drinke it up, &c.

Neither hath humane knowledge beene the onely ſubject of this Divine Art, but even the higheſt Myſteries of Divinity. What are the Pſalmes of *David* (which S. *Hillary* ſo aptly compareth to a bunch of keyes, in regard of the ſeverall doores, whereby they give the ſoule entrance, either to Prayer, Rejoycing, Repentance, Thankſgiving, &c.) but a Divine Poeme, going ſometime in one meaſure, ſometime in another? What lively deſcriptions are there of the Majeſty of God, the eſtate and ſecurity of Gods children, the miſerable condition of the wicked? *Hil. in Prologo Pſalm.* Pſalm. 80. Pſalm. 90.

Psalm.1. Psalm.104. ked? What lively similitudes and comparisons, as the righteous man to a bay tree, the Soule to a thirsty Hart, vnity to oyntment and the dew of *Hermon*? What excellent Allegories, as the vine planted in Ægypt; what *Epiphonema's*, *prosopopoea's* and whatsoever else may be required to the texture of so rich and glorious a peece?

And the song of *Salomon* (which is onely left us of a thousand) is it not a continued Allegory of the Mysticall love betwixt *Christ* and his *Church*? Moreover the Apostles themselves have not disdained to alledge the authority of the heathen Poets, *Aratus*, *Menander*, and *Epimenides*; as also the fathers of the Church, *Nazianzen*, S. *Augustine*, *Bernard*, *Prudentius*, with many other, beside the allowance they have given of Poetry, they teach us the true use and end thereof, which is to compasse the Songs of *Sion*, and addresse the fruit of our invention to his glory who is the author of so goodly a gift, which we abuse to our loves, light fancies, and basest affections.

And if Mechanicall Arts hold their estimation by their effects in base subiects, how much more deserveth this to be esteemed, that holdeth so soveraigne a power over the minde, can turne brutishnesse into Civility, make the lewd honest (which is *Scaligers* opinion of *Virgils* Poeme) turne hatred to love, cowardise into valour, and in briefe, like a Queene command over all affections.

Moreover the *Muse*, *Mirth*, *Graces*, and perfect *Health*, have ever an affinity each with either. I remember *Plutarch* telleth us of *Telesilla*, a noble and brave Lady, who being dangerously sicke, and imagined past recovery, was by the Oracle, advised to apply her minde to the Muse and poetry: which she diligently observing recovered in a short space, and withall grew so sprightly couragious, that having well fortified *Argos* with divers companies of women only, her selfe with her companions sallying out, entertained *Cleomenes* K. of the *Lacedæmonians* with such a *Camisado*, that he was faine to shew his back, leaving

leaving a good part of his people behind, to fill ditches; and then by plaine force of Armes drave out *Demaratus* another king, who lay very ſtrong in garriſon within.

Alexander by the reading of *Homer*, was eſpecially mooved to goe thorow with his conqueſts.

Leonidas alſo, that brave King of the *Spartanes*, being asked how *Tirtæus* (who wrote of warre in verſe) was eſteemed among Poets, replyed; Excellently: for my ſouldiers, quoth he, mooved onely with his verſes, runne with a reſolute courage to the battell, fearing no perill at all.

What other thing gave an edge to the valour of our ancient Britons, but their *Bardes* (remembred by *Athenæus*, *Lucan* and ſundry other), recording in verſe the brave exploits of their nation, and ſinging the ſame unto their Harps at their publike feaſts and meetings? amongſt whom *Talieſſin* a learned Bard, and Maſter to *Merlin*, ſung the life and acts of King *Arthur*.

Hence hath Poetry never wanted her Patrones, and even the greateſt Monarches and Princes, as well Chriſtian as Heathen, have exerciſed their Invention herein: as that great Glory of Chriſtendome *Charlemaine*, who among many other things, wrote his Nephew *Roulands* Epitaphe, after he was ſlaine in a battell againſt the *Sarracens*, among the * *Pyrenæan* hilles: *Alphonſus* king of *Naples*, whoſe onely delight was the reading of *Virgil*: *Robert* King of *Sicilie*; and that thrice renowned and learned French King, who finding *Petrarchs* Toombe without any inſcription or Epitaphe, wrote one himſelfe, (which yet remaineth) ſaying; *Shame it was, that he who ſung his Miſtreſſe praiſe ſeuen yeeres before her death, and twelve yeeres ſhould want an Epitaphe.* Among the Heathen are eternized for their skill in Poeſie, *Auguſtus Cæſar*, *Octavius*, *Adrian*, *Germanicus*.

Every child knoweth how deare the workes of *Homer* were unto *Alexander*, *Euripides* to *Amyntas* King of *Macedon*,

* The place to this day is called *Rowlands vallia*, and was in times paſt a great pilgrimage, there being a Chappell built over the tombe, and dedicated to our Lady, called commonly but corruptly our Lady of *Roncevall*. *Panormitan. lib. 1. de geſtis. Alphonſi.*

cedon, Virgil to *Augustus*, *Theocritus* to *Ptolomey* and *Berenice*, King and Queene of *Ægypt*: the stately *Pindar* to *Hiero* King of *Sicilie*, *Ennius* to *Scipio*, *Ausonius* to *Gratian*, (who made him Proconsull:) in our owne Countrey,[a] *Chaucer* to *Richard* the second, *Gower* to *Henry* the fourth, with others I might alledge.

[a] Who gave him, it is thought, his Mannor of *Ewhelme* in Oxfordshire. To *Charles* the eight and *Lewis* the twelfth.

The Lady *Anne* of *Bretaigne*, who was twice French Queene, passing thorow the Presence in the Court of *France* espying *Chartier* the Kings Secretary, and a famous Poet, leaning upon his elbow at a Tables end fast asleepe, shee stooping downe, and openly kissing him, said; *We must honour with our kisse, the mouth from whence so many sweete verses and golden Poems have proceeded.*

But some may aske mee, How it falleth out, that Poets now adaies are of no such esteeme, as they have beene in former times? I answer; because vertue in our declining and worser daies, generally findeth no regard: Or rather more truely with *Aretine* (being demanded why Princes were not so liberall to Poesie, and other good Arts, as in former times), *Because the conscience telleth them, how unworthy they are of their praises giuen them by Poets; as for other Arts, they make no account of that they know not.*

But since we are heere (having before over-runne the Champaigne and large field of History) let us a while rest our selves in the garden of the Muses, and admire the bountie of heaven, in the severall beauties of so many divine and fertile wits.

We must begin with the *King of Latine Poets*, whom Nature hath reared beyond imitation, and who above all other onely, deserveth the name of a Poet; I meane *Virgil*. In him you shall at once finde (not elsewhere) that *Prudence*, *Efficacie*, *Varietie*, and *Sweetnesse*, which *Scaliger* requireth in a Poet, and maketh his prime vertues.

Prudence.

Vnder *Prudence* is comprehended out of generall learning and judgement, that discreet, apt suting and disposing.

posing, as well of Actions as Words in their due place, time and manner; which in *Virgill* is not observed by one among twenty of our ordinary Grammarians, *Who* (to use the words of the Prince of learning hereupon) *onely in shallow and small Boates, glide over the face of the Virgilian Sea.* How divinely, according to the *Platonickes*, doth he discourse of the Soule? how properly of the Nature, number of winds, seasons of the yeare, qualities of Beasts, Nature of Hearbs? What in-sight into ancient *Chronology* and *History*? In briefe, what not worthy the knowledge of a divine wit? To make his *Æneas* a man of extraordinary aspect, and comlinesse of personage, he makes *Venus* both his mother and Lady of his *Horoscope*. And forasmuch as griefe and perpetuall care, are inseparable companions of all great and noble atchievements, he gives him *Achates quasi ἀχος ἀπτης*, his faithfull companion? What immooved constancy, when no teares or entreaty of *Eliza* could cause him stay? What *Piety*, *Pitty*, *Fortitude*, beyond his companions. See how the Divine Poet gave him leave to be wounded, lest his valour in so many skirmishes might bee questioned, and that a farre off, not at hand, that rather it might bee imputed to his Fortune, than this rashnesse or weakenesse; then by one who could not be knowne, to give the enemy occasion rather of feare, than of challenging the glory. And whereas he bringeth in *Camilla*, a couragious Lady, and iuvincible at the Swords point in encountring other; yet he never bringeth her to try her valour with *Æneas*. Againe, that *Tarchon* and she might shew their brave deeds he makes *Æneas* absent: as also when *Turnus* so resolutely brake into his Tents. Lastly, what excellent iudgment sheweth he in appropriating the accidents and Histories of his owne times, to those of the ancient, as where he bringeth in *Venulus* plucked by force from his Horse, and carryed away with full speed? The like *Cæsar* confesseth to have happened to himselfe. *Æneas* with his right

In Poetic. lib. 3. qui & Idea. cap. 25.

Æneid. 11.

right arme naked, commands his ſouldiers to abſtaine from ſlaughter. The like did *Cæſar* at the battaile of *Pharſalie*, and with the ſame words. But thus much out of the heape and moſt iudicious obſervations of the moſt learned *Scaliger*.

Parcite civibus.

Efficacie is a power of ſpeech, which repreſenteth a thing after an excellent manner, neither by bare words onely, but by preſenting to our minds the lively *Idæa's* or formes of things ſo truely, as if we ſaw them with our eyes; as the *places in Hell*, the fiery Arrow of *Aceſta*, the deſcription of *Fame*, the flame about the Temples of *Aſcanius*: but of actions more open, and with greater Spirit, as in that paſſage and paſſion of *Dido*, preparing to kill her ſelfe.

Æneid. 4.

At trepida & cœptis immanibus effera Dido,
Sanguineam volvens aciem, maculiſq; trementes
Interfuſa genas, & pallida morte futurâ,
Interiora domûs irrumpit limina, & altos
Conſcendit furibunda rogos, enſemq; recludit
Dardanium, &c.

Which for my Engliſh Readers ſake, I have after my manner tranſlated, though aſſured all the tranſlations in the world muſt come ſhort of the ſweetneſſe and Majeſty of the Latine.

But ſhe amaz'd and fierce by cruell plots,
Rouling about her bloody eye, her cheekes
All-trembling and ariſing, full of ſpots,
And pale with death at hand, perforce ſhe breakes
Into the in-moſt roomes.——
Enraged then ſhe climbes the lofty pile,
And out of ſheath the *Dardane* ſword doth draw:
Ne're for ſuch end ordained; when a while
The *Troian* garments, and knowne couch ſhe ſaw,

With

With trickling teares her selfe thereon she cast,
And having paus'd a little, spake her last.
Sweete spoiles, while Fates and Heavens did permit,
Receive this soule, and rid me of my cares;
What race my Fortune gave I finish'd, &c.

Moreover, that lively combate betweene *Nisus* and *Volscens*, with many other of most excellent life.

A sweet verse is that, which like a dish with a delicate Sauce, invites the Reader to taste even against his will; the contrary is harshnesse: hereof I give you an example in the description of young *Pallas* (whom imagine you see laid forth newly slaine upon a Biere of Crabtree, and Oken rods, covered with Straw, and arched over with greene boughes) than which no Nectar can be more delicious. Sweetnesse.

Qualem virgineo demessum pollice florem,
Seu mollis violæ, seu languentis Hyacinthi, *Aeneid.* 11.
Cui nec fulgor adhuc, nec dum sua forma recessit,
Non jam mater alit tellus virosque ministrat, &c.

Even as the Flower by Maidens finger mowne,
Of th'drooping Hy'cinth, or soft Violet,
Whose beautie's fading, yet not fully gone;
Now mother Earth no more doth nourish it, &c.

The like of faire *Eurialus* breathing his last.

Purpureus veluti cùm flos succisus aratro,
Langueseit moriens, lassove papavera collo *Aeneid.* 9.
Demisere caput, pluviâ cum fortè gravantur.

Looke how the purple Flower, which the Plow
Hath shorne in sunder, languishing doth die;
Or Poppies downe their weary necks doe bow,
And hang the head, with raine when laden lie, &c.

ἀνθηρὸν κάλλος ἔχει καὶ χάριν εἰς τὸ τέρπειν καὶ ἡδὺν ὥσπερ ἄνθος.

This kinde *Plutarch* tearmeth *Flowery*, as having in it a beautie and sweete grace to delight, as a Flower.

Varietie, is various, and the rules of it so difficult, that to define or describe it, were as to draw one picture which should resemble all the faces in the world, changing it selfe like *Proteus* into all shapes: which our Divine Poet so much, and with such excellent art affecteth, that seldome or never hee uttereth words, or describeth actions spoken or done after the same manner, though they be in effect the same; yea, though the conclusion of all the Bookes of his *Æneides* bee Tragicall, save the first; yet are they so tempered and disposed with such varietie of accidents, that they bring admiration to the most divine judgements: among them all not one like another, save the ends of *Turnus* and *Mezentius*. What varietie in his battailes, assailing the enemies Campe, besieging Cities, broyles among the common people, set battailes in fields, aids of horse and foot? &c. Never the same wounds, but given with divers weapons, as here one is wounded or slaine with a peece of a Rocke, a Flint, Fire-brand, Club, Halberd, Long pole: there another with a drinking Boule or Pot, a Rudder, Dart, Arrow, Lance, Sword, * Bals of Wild-fire, &c. In divers places, as the throat, head, thigh, breast, hip, hand, knee; before, behind, on the side, standing, lying, running, flying, talking, sleeping, crying out, entreating. Of place, as in the Field, in the Tents, at Sacrifice, upon the guard, in the day-time, in the night. To proceed further, were to translate *Virgil* himselfe; therefore hitherto of varietie. I forbeare his most lively descriptions of persons, times, places, and manners; his most sweet and proper Similitudes, as where he resembleth *Æneas*, who could not be mooved by any entreatie or teares of *Dido*, or her Sister *Anna*, to a stubborne Oake after this manner.

Vide Scal. lib. 3. Poet. cap. 27.

* *Phalaricæ.*

Æneid.

At veluti annosam valido cùm robore quercum,
Alpini Boreæ, nunc hinc nunc flatibus illinc,

Eruere

Eruere inter se certant: it stridor, & altè
Consternunt terram concusso stipite frondes, &c.

As when the *Alpine* winds with each contend.
Now this now that way, with their furious might.
Some aged Oake up by the rootes to rend,
Lowd whistling's heard, the earth bestrewed quite
(The body reeling) all about with leaves:
While it stands firme, and irremoved cleaves
Vnto the Rocke; for looke how high it heaves
The lofty head to heaven-ward, so low
The stubborne roote doth downe to hell-ward grow.

Againe, that elegant comparison of *Arruns* (having cowardly slaine the brave Lady *Camilla*, and retyred himselfe for feare, into the body of the Army) to a Wolfe that had done a mischiefe, and durst not shew his head.

At velut ille prius quem tela inimica sequuntur, *Æneid.* 11.
Continuò in montes sese avius abdidit altos
Occiso pastore, Lupus, magnove invenco;
Conscius audacis facti, caudamque remulcens
Subjecit pavitantem utero, sylvasque petivit, &c.

And as a Wolfe that hath the Shepheard slaine,
Or some great beast, before the Countrey rise,
Knowing him guilty, through by-wayes amaine
Hath got the Mountaines, leering where he lyes,
Or clapt his taile betwixt his legges, in feare
Tane the next Coppise, till the Coast be cleare.

After *Virgill*, I bring you *Ovid*, as well because they lived in one time, (yet *Ovid* confesseth he saw *Virgill* but once in all his life) as that he deserveth to bee second in imitation, for the sweetnesse and smooth current of his stile, every where seasoned with profound and antique

Ovid. *Virgilium tantum vidi.*

learning: among his Workes, his Epistles are most worthy your reading, being his neatest peece, every where embellished with excellent and wise Sentences; the numbers smoothly falling in, and borrowing their lustre and beauty from imitation of native and antique Simplicity: that of *Acontius* is somewhat too wanton; those three, of *Vlysses*, *Demophoon*, and *Paris* to *Oenone*, are suspected for the weakenesse of conceit in regard of the other, to be none of *Ovids*.

Concerning his bookes, *Amorum* and *de arte amandi*, the wit with the truely ingenuous and learned will beare out the wantonnesse: for with the weeds there are delicate flowers in those walkes of *Venus*. For the Argument of his *Metamorphosis*, he is beholden to *Parthenius*, and divers others, and those who long before wrote of the same subject.

Vide Surium, in Commentario rerum in orbe gestarum. An. 1581. fol. 1016.

About the yeare 1581. when the King of *Poland* made warre in *Moscovia*, certaine *Polonian* Embassadours travailing into the in-most places of *Moscovia*, as farre as *Podolia* and *Kiovia*: they passed the great River *Boristhenes*, having in their company a certaine young Gentleman, very well seene in the Latine, Greeke, and Hebrew tongues; withall, an excellent Poet and Historian: he perswaded the *Polonians* to well horse themselves, and ride with him a little further: for he would (said he) shew them *Ovids* Sepulcher: which they did: and when they were gone sixe dayes journey beyond *Boristhenes*, through most vaste and desolate places, at last they came into a most sweet and pleasant valley, wherein was a cleere running Fountaine, about which the grasse growing very thicke and high, with their Swords and Fauchions they cut it downe, till at last they found a Stone, Chest, or Coffin, covered over with stickes and shrubs, whereon, it being rubbed and cleansed from Moth and filth, they read *Ovids* Epitaph, which was this:

Hic

Hic situs est vates, quem Divi Cæsaris ira
Augusti, Latiâ cedere jussit humo:
Sæpè miser voluit Patrijs occumbere terris,
Sed frustrà: hunc illi fata dedere locum.

This his Sepulcher (saith mine Author) remaineth upon the borders of *Greece*, neere to the *Euxine* Sea, and is yet to be seene.

Of *Lyricke* Poets, as well Greeke as Latine, hold *Horace* in higheſt account, as the moſt acute and artificiall of them all, having attained to ſuch height, that to the diſcreet judgement, hee hath cut off all hope of equalizing him: his Stile is elegant, pure and ſinewy, with moſt witty and choice ſentences, neither *humili contentus Stylo* (as *Quintilian* ſaith of him) *ſed grandiloquo & ſublimi*. Yea and if we beleeve *Scaliger*, more accurate and ſententious than *Pindar*. His *Odes* are of moſt ſweet and pleaſant invention, beyond all reprehenſion, every where illuſtrated with ſundry and rare figures and verſes, ſo fluent that the ſame *Scaliger* proteſteth hee had rather be compoſer of the like, than be King of whole *Arragon*. In his Satyres he is quicke, round and pleaſant, and as nothing ſo bitter, ſo not ſo good as *Iuvenall*: his Epiſtles are neate, his *Poetica* his worſt peece, for while he teacheth the Art, hee goeth unartificially to worke even in the very beginning. *Horace.* *Scalig. Poet. li. 6.* *Totius Tarraconenſis Rex.*

Iuvenall of Satyriſts is the beſt, for his Satyres are far better than thoſe of *Horace*, and though he be ſententiouſly tart, yet is his phraſe cleare and open. *Juvenal.*

Perſius, I know not why we ſhould ſo much affect him ſince with his obſcurity hee laboureth not to affect vs; yet in our learned age hee is now diſcovered to every Schoole-boy: his ſtile is broken, froward, unpleaſing and harſh. *Perſius.*

In *Martiall* you ſhall ſee a divine wit, with a flowing purity of the Latine tongue, a true Epigrammatiſt: his *Martial.*

verse is cleare, full, and absolute good, some few too wanton and licentious, being winked at.

Lucane. *Lucane* breathes with a great spirit, wherefore some of our shallow Grammarians, have attempted to equall him with *Virgill*: but his error is, while hee doth *ampullare* with bigge sounding words, and a conceipt unbounded, furious and ranging, and cannot with *Virgill* containe himselfe within that sweet, humble, and unaffected moderation; he incurreth a secret envy and ridiculous contempt, which a moderate and well tempered style avoideth.

Seneca. *Seneca* for Maiesty and state yeeldeth not to any of the *Grecians* whosoever, *Cultu & nitore*, to vse *Scaligers* words, farre excelling *Euripides*: albeit hee borrowed the Argument of his Tragædies from the Græcians: yet the Spirit, loftinesse of sound, and Majesty of stile is meerely his owne.

Claudian. *Ignobili subiecto oppressus.* *Claudian*, is an excellent and sweet Poet, onely overborne by the meannesse of his subject, but what wanted to his matter hee supplyed by his wit and happy invention.

Statius. *Statius* is a smooth and sweet Poet, comming neerest of any other to the state and Majesty of *Virgils* verse, and *Virgill* onely excepted, is the Prince of Poets aswell Greekes as Latine: for he is more flowery in figures, and writteth better lines than *Homer*. Of his workes his *Sylvæ* are the best.

Propertius. *Propertius* is an easie, cleare, and true Elegiacke, following the tract of none save his owne invention.

Plautus. Among Comicke Poets, how much antiquity attributed to *Plautus* for his pleasant vaine (to whom *Volcatius* giveth the place next to *Cæcilius*, and *Varro* would make the mouth of Muses;) so much doe our times yeeld to *Terence*, for the purity of his stile: wherefore *Scaliger* willeth vs to admire *Plautus* as a Comœdian, but *Terence* as a pure and elegant speaker.

Terence.

Thus

Thus have I in briefe, comprized for your behoofe, the large cenſure of the beſt of Latine Poets, as it is copiouſly delivered by the Prince of all learning and Iudge of judgements, the divine *Iul. Cæſ. Scaliger.* But while we looke backe to antiquitie, let us not forget our later and moderne times (as imagining nature hath hereto fore extracted her quinteſſence, and left us the dregges) which produce as fertile wits, as perhaps the other, yea and in our *Brittaine.*

Of Latine Poets of our times in the judgement of *Beza* and the beſt learned, *Buchanan* is eſteemed the chiefe: who albeit, in his perſon, behaviour and faſhion, hee was rough-hewen, ſlovenly and rude, ſeldome caring for a better outſide than a Rugge-gowne girt cloſe about him, yet his inſide and conceipt in Poeſie was moſt rich, and his ſweetneſſe and facilitie in a verſe, unimitably excellent, as appeareth by that Maſter-peece his *Pſalmes*; as farre beyond thoſe of B. *Rhenanus*, as the *Stanza's* of *Petrach* the rimes of *Skelton*: but deſerving more applauſe (in my opinion) if he had falne upon another ſubject; for I ſay with one, *Mihi ſpiritus divinus ejuſmodi placet quo ſeipſum ingeſſit à patre, & illorum piget qui David Pſalmos ſuis calamiſtris inuſtos ſperarant efficere plauſibiliores.* And certaine in that boundleſſe field of Poeticall invention, it cannot be avoided, but ſomething muſt bee diſtorted beſide the intent of the Divine enditer.

Buchanan.

Iul. Cæſ. Scaliger.

His Tragedies are loftie, the ſtile pure, his Epigrams not to be mended, ſave heere and there (according to his Genius) too broad and bitter.

But let us looke behind, and wee ſhall finde one Engliſh-bred (whoſe glory and worth, although *Cineri ſuppoſita doloſo*) is inferiour neither to *Buchanan*, or any of the ancients, and ſo much the more to be valued, by how much the brighter hee appeared out of the fogges of Barbariſme and ignorance in his time; that is, *Ioſeph* of *Exeter*, who lived under *Henry* the ſecond, and *Richard*

Ioſeph of Exeter.

the

the first, who wrote that singular and stately Poeme of the Trojan warre, after the Historie of *Dares Phrygius*, which the Germanes have printed under the name of *Cornelius Nepos*. He dyed at *Bourdeaux* in *France*, where he was Archbishop, where his monument is yet to bee seene.

Sir *Thomas Moore.*

After him (all that long tract of ignorance, untill the daies of *Henry* the 8. (which time *Erasmus* calleth, *the Golden Age of learning*, in regard of so many famously learned men, it produced more than ever heretofore) flourished Sir *Thomas Moore*, sometime Lord Chancellor of *England*: a man of most rich and pleasant invention: his verse fluent, nothing harsh, constrained or obscure, wholly composed of conceipt, and inoffensive mirth, that he seemeth *ad lepôres fuisse natum*. How wittily doth he play upon the Arch-cuckold *Sabinus*, scoffe at Frenchified *Lalus*, and *Hervey* a French cowardly Captaine, beaten at the Sea by our English, and his shippe burned, yet his victory and valor to the English disgrace, proclaimed by *Brixius* a Germane *Pot. after?* What can be more loftie than his gratulatory verse to King *Henry* upon his Coronation day, more wittie than that Epigramme upon the name of *Nicolaus* an ignorant Physitian, that had beene the death of thousands, and *Abyngdons* Epitaph? more sweete than that nectar Epistle of his, to his daughters *Margaret*, *Elizabeth*, and *Cicely?* But as these ingenious exercises bewrayed in him an extraordinary quickneese of wit and learning, so his *Vtopia* his depth of judgement in State affaires, than which in the opinion of the most learned *Budæus* in a Preface, before it our age hath not seene a thing more deepe and accurate. In his yonger yeeres, there was ever a friendly and vertuous emulation, for the palme of invention and poesie, betweene *William Lillie* the Author of our Grammar, and him, as appeareth by their severall translations of many Greeke Epigrammes, and their invention tried upon one subject;

William Lilly.

not-

notwithstanding they lou'd and liu'd together as deerest friends. *Lillie* also was, beside an excellent Latine Poet, a singular Græcian; who after he travelled all Greece over, and many parts of *Europe* beside, and lived some foure or five yeeres in the Ile of the *Rhodes*: he returned home, and by *Iohn Collet* Deane of *Paules*, was elected Master of *Pauls* Schoole, which he had newly founded.

Shortly after, began to grow eminent, aswell for Poesie as all other generall learning, Sir *Thomas Challoner* Knight (father to the truely honest, and sometime lover of all excellent parts, Sir *Thomas Challoner*, who attended upon the late Prince) borne in *London*, brought up in *Cambridge*; who having left the Vniversity, and followed the Court a good while, went over with Sir *Henry Knyvet*, Embassadour to *Charles* the fift, as his friend and companion: what time the Emperour being preparing a mighty Fleete against the Turkes in *Argier*, the English Embassadour, Sir *Thomas Challoner*, *Henry Knowles*, M. *Henry Isam*, and others, went in that service as voluntaries with the Emperour. But the Galley wherein Sir *Thomas Challoner* was, being cast away by foulenesse of weather, after he had laboured by swimming for his life as long as he was able, and the strength of his armes failing him, he caught hold vpon a cable throwne out from another Galley, to the losse and breaking of many of his teeth, and by that meanes saved his life. After the death of King *Henry* the 8. he was in the battaile of *Muskelborough*, and knighted by the Duke of *Sommerset*. And in the beginning of the raigne of Queene *Elizabeth*, hee went over Embassadour into *Spaine*, where at his houres of leisure, he compiled ten elegant bookes in Latin verse, *de Repub. de Anglorum instaurandâ*: supervised after his death by *Malim*, and dedicated to the old Lord *Burghley*, Lord Treasurer. Being sent for home by her Maiesty, he shortly after dyed in *London*, and was buryed in

Sir *Thomas Challoner.*

Pauls neere to the steppes of the Quire, toward the South-doore, under a faire marble; but the brasse and epitaphe written by Doctor *Haddon*, by sacrilegious hands is since torne away. But the *Muses* and *Eternall Fame* have reared him a monument more lasting and worthy the merit of so excellent a man.

Sir *Ieoffrey Chaucer.*

Of English Poets of our owne Nation, esteeme Sir *Ieoffrey Chaucer* the father; although the stile for the antiquity, may distast you, yet as under a bitter and rough rinde, there lyeth a delicate kernell of conceit and sweet invention. What Examples, Similitudes, Times, Places, and above all, Persons with their speeches, and attributes, doe as in his *Canterbury*-tales (like thee threds of gold, the rich *Arras*) beautifie his worke quite thorow? And albeit divers of his workes, are but meerely translations out of *Latine* and *French*, yet he hath handled them so artificially, that thereby he hath made them his owne, as his *Troilus* and *Cresseid*. The Romane of the Rose, was the Invention of *Iehan de Mehunes*, a French Poet, whereof he translated but onely the one halfe: his *Canterbury*-tales without question were his owne invention, all circumstances being wholly English. He was a good Divine, and saw in those times, without his spectacles, as may appeare by the Plough-man, and the Parsons tale: withall an excellent Mathematician, as plainely appeareth by his discourse of Astrolabe to his little sonne *Lewes*. In briefe, account him among the best of your English bookes in your library.

Gower.

Gower being very gracious with King *Henry* the fourth, in his time carryed the name of the onely Poet, but his verses to say truth, were poore and plaine, yet full of good and grave Morality: but while he affected altogether the French phrase and words, made himselfe too obscure to his Reader; beside his invention commeth farre short of the promise of his Titles. He published onely (that I know of) three bookes, which at S. *Mary Overies*

in

in *Southwarke* upon his monument lately repaired by some good Benefactor, lye under his head; which are, *Vox clamantis*, *Speculum Meditantis*, and *Confessio Amantis*. He was a Knight, as also was *Chaucer*.

After him succeeded *Lydgate*, a Monke of *Bury*, who wrote that bitter Satyre of *Peirs Plow-men*. Hee spent most part of his time in translating the workes of others having no great invention of his owne. He wrote for those times a tolerable and smooth verse. *Lydgate.*

Then followed *Harding*, and after him *Skelton*, a Poet *Laureate*, for what desert I could never heare; if you desire to see his veine and learning, an Epitaph upon King *Henry* the seaventh, at *West-minster* will discover it. *Harding. Skelton.*

In the latter end of King *Henry* the 8. for their excellent faculty in Poesie were famous, the right noble *Henry* Earle of *Surrey* (whose Songs and Sonnets yet extant, are of sweet conceipt:) and the learned, but unfortunate, Sir *Thomas Wyat*. *Henry* Earle of *Surrey.* Sir *Thomas Wyat.*

In the time of *Edward* the sixth lived *Sternhold*, whom King *Henry* his father, a little before had made groome of his Chamber, for turning of certaine of *Davids* Psalmes into verse: and merry *John Heywood*, who wrote his Epigrammes, as also Sir *Thomas More* his *Vtopia*, in the parish wherein I was borne; where either of them dwelt, and had faire possessions. *Northmimmes in Herford shire neere to S. Albanes.*

About Queene *Maries* time, flourished Doctor *Phaer* who in part translated *Virgils Æneids*, after finished by *Arthur Golding*.

In the time of our late Queene *Elizabeth*, which was truly a golden Age (for such a world of refined wits, and excellent spirits is produced, whose like are hardly to be hoped for, in any succeeding Age) above others, who honoured Poesie with their pennes and practice (to omit her Majesty, who had a singular gift herein) were *Edward* Earle of *Oxford*, the Lord *Buckhurst*, *Henry* Lord *Paget*: our *Phœnix*, the noble Sir *Philip Sidney*, M. *Edward*

Dyer, M. *Edmund Spencer*, Master *Samuel Daniel*, with sundry others; whom (together with those admirable wits, yet living and so well knowne) not out of Enuy, but to avoyde tediousnesse, I overpasse. Thus much of Poetry.

Chap. XI.

Of Musicke.

MVsicke a sister to Poetry, next craveth your acquaintance (if your *Genius* be so disposed.) I know there are many, who are *adeò ἀμοῦσοι*, and of such disproportioned spirits, that they avoid her company; as a great Cardinall in *Rome*, did Roses at their first comming in, that to avoyde their sent, he built him an house in the champaigne farre from any towne: or as with a Rose not long since, a great Ladies cheek in *England*; their eares are ready to blister at the tendrest touch thereof. I dare not passe so rash a censure of these as *Pindar* doth, or the *Italian*, having fitted a proverbe to the same effect, *Whom God loves not, that man loves not musicke:* but I am verily perswaded, they are by nature very ill disposed, and of such a brutish stupidity, that scarce any thing else that is good and savoureth of vertue, is to be found in them. Never wise man (I thinke) questioned the lawfull use hereof, since it is an immediate gift of heaven, bestowed on man, whereby to praise and magnifie his Creator; to solace him in the midst of so many sorrowes and cares, wherewith life is hourely beset: and that by song, as by letters, the memory of Doctrine, and the benefits of God might be for ever preserved (as we are taught by that Song of *Moses*, and those divine Psalmes of the sweet singer of *Israel*, who with his * Psaltery so lowdly resounded the Mysteries and innumerable benefits

Deut. 32.

* It was an instrument three square, of 72. strings, of incomparable sweetnesse.

fits of the Almighty Creator) and the service of God advanced, as we may find in 2 *Samuel* 6. *vers.* 5. *Psalme* 33. 21. 43. *and* 4. 108. 3. And in sundry other places of Scripture, which for brevity I omit.

But, say our Sectaries, the service of God is nothing advanced by singing and instruments, as wee use it in our Cathedrall Churches, that is; by "*Antiphony, Restes, Repetitions, Variety* of *Moodes* and *Proportions* with the like.

Answering one another in the Quire.

For the first, that it is not contrary, but consonant to the Word of God, so in singing to answer either: the practice of *Miriam* the Propheteſſe, and sister of *Moses*, when she answered the men in her song, will approve; for repetition, nothing was more vsuall in the singing of the *Levites*, and among the *Psalmes* of *David*, the 136. is wholly compounded of those two most gracefull and sweet figures of repetition, *Symploce* and *Anaphora*.

For *Resting* and *Proportions*, the nature of the Hebrew verse, as the meanest *Hebrician* knoweth, consisting many times of uneven feete, going sometime in this number, sometimes in that: one while (as S. *Ierome* saith) in the numbers of *Sappho*; another while of *Alcæus*, doth of necessity require it: and wherein doth our practice of singing and playing with Instruments in his Majesties Chappell, and our Cathedrall Churches, differ from the practice of *David*; the *Priests* and *Levits*. *Doe wee not make one signe in praising and thanking God, with voyces and instruments of all sorts. Donec* (as S. *Ierome* saith) *reboet laquear templi*: the roofe of the Church ecchoeth againe, and which lest they should cavill at as a Iewish Ceremony, we know to have beene practised in the ancient purity of the Church; but we returne where we left.

Chron. 2. *cap.* 5. *vers.* 12. & 13.

The Physitians will tell you, that the exercise of Musicke is a great lengthner of the life, by stirring and reviving of the Spirits, holding a secret sympathy with them;

Besides, the exercise of singing openeth the breast and pipes: it is an enemy to melancholly and dejection of the mind, which S. *Chrysostome* truely calleth, *The Divels Bath.* Yea, a curer of some diseases: in *Apuglia*, in *Italy*, and thereabouts, it is most certaine, that those who are stung with the *Tarantula*, are cured onely by Musicke. Beside the aforesaid benefit of singing, it is a most ready helpe for a bad pronunciation, and distinct speaking, which I have heard confirmed by many great Divines: yea, I my selfe have knowne many Children to have bin holpen of their stammering in speech, onely by it.

In lib. de Augore animi.

δαιμόνιον πρᾶγμα. Τιμῆς ἔμμορε τῖση καὶ αἰδοῦς. *Odyss. 8.*

Plato calleth it, *A divine and heavenly practice*, profitable for the seeking out of that which is good and honest.

Homer saith, Musitians are worthy of Honor, and regard of the whole world; and we know, albeit *Lycurgus* imposed most streight and sharpe Lawes upon the *Lacedemonians*, yet he ever allowed them the exercise of Musicke.

Arist. Politic.

Aristotle averreth Musicke to bee the onely disposer of the mind to Vertue and Goodnesse; wherefore he reckoneth it among those foure principall exercises, wherein he would have children instructed.

Cicero. Tusc. quæst. lib. 1.

Tully saith, there consisteth in the practice of singing and playing upon Instruments, great knowledge, and the most excellent instruction of the mind: and for the effect it worketh in the mind, he tearmeth it, *Stabilem Thesaurum, qui mores instituit, componitque, ac mollit irarum ardores, &c.* A lasting Treasure, which rectifieth and ordereth our manners, and allayeth the heate and fury of our anger, &c.

I might runne into an infinite Sea of the praise and use of so excellent an Art, but I onely shew it you with the finger, because I desire not that any Noble or Gentleman should (save at his private recreation an leasureable houres) proove a Master in the same, or neglect his more weighty imployments: though I avouch it a skill

worthy

worthy the knowledge and exercise of the greatest Prince.

King *Henry* the eight could not onely sing his part sure, but of himselfe compose a Service of foure, five, and sixe parts; as *Erasmus* in a certaine Epistle, testifieth of his owne knowledge. *Erasm. in Varragine epist.*

The Duke of *Venosa*, an *Italian* Prince, in like manner, of late yeares, hath given excellent proofe of his knowledge and love to Musicke, having himselfe composed many rare songs, which I have seene. D. of *Venosa.*

But above others, who carryeth away the Palme for excellency, not onely in Musicke, but in whatsoever is to be wished in a brave Prince, is the yet living *Maurice Landgrave* of *Hessen*, of whose owne composition I have seene eight or ten severall sets of Motets, and solemne Musicke, set purposely for his owne Chappell; where for the great honour of some Festivall, and many times for his recreation onely, he is his owne Organist. Besides, he readily speaketh ten or twelve severall languages; he is so universall a Scholler, that comming (as he doth often) to his Vniversity of *Marpurge*, what questions soever he meeteth with set up, (as the manner is in the *Germane* and our Vniversities) hee will *Ex tempore*, dispute an houre or two (even in Bootes and Spurres) upon them, with their best Professors. I passe over his rare skill in Chirurgery, he being generally accounted the best Bone-setter in the Country. Who have seene his estate, his hospitality, his rich furnished Armory, his brave Stable of great Horses, his curtesie to all strangers, being men of Quality and good parts, let them speake the rest. The just praise of *Maurice Landgrave* of *Hessen.*

But since the naturall inclination of some men, driveth them (as it were) perforce to the top of Excellency: examples of this kind are very rare, yea great personages many times are more violently carried, than might well stand with their Honours, and necessity of their affaires: yet were it to these honest and commendable

dable exercises savouring of vertue, it were well: but many neglecting their duties and places, will addict themselues wholly to trifles, and the most ridiculous and childish practices. As *Eropus* King of *Macedonia*, tooke pleasure onely in making of Candles: *Domitian* his recreation was to catch and kill flyes, and could not be spoken with many times in so serious employment. *Ptolomæus Philadelphus* was an excellent Smith and a Basket-maker: *Alphonse Atestino* Duke of *Ferrara*, delighted himselfe onely in Turning and playing the Ioyner. *Rodolph* the late Emperour, in setting of Stones and making Watches. Which, and the like, much eclipse State and Majesty, bringing familiarity, and by consequence contempt with the meanest.

Cuspinian.

Suetonius.

I desire no more in you than to sing your part sure, and at the first sight, withall, to play the same upon your Violl, or the exercise of the Lute, privately to your selfe.

To deliver you my opinion, whom among other Authors you should imitate and allow for the best, there being so many equally good, is somewhat difficult; yet as in the rest herein you shall have my opinion.

For Motets and Musicke of piety and devotion, as well for the honour of our Nation, as the merit of the man, I preferre above all other our *Phœnix*, M. *William Byrd*, whom in that kind, I know not whether any may equall. I am sure none excell, even by the iudgement of *France* and *Italy*, who are very sparing in the commendation of strangers, in regard of that conceipt they hold of themselves. His *Cantiones Sacræ*, as also his *Gradualia*, are meere Angelicall and Divine; and being of himselfe naturally disposed to Gravity and Piety, his veine is not so much for light Madrigals or Canzonets, yet his *Virginella* and some others in his first Set, cannot be mended by the best *Italian* of them all.

M. *William Byrd*

For composition, I preferre next *Ludovico de Victoria*, a most judicious and a sweete Composer: after him

Ludivico de Victoria.

Orlando

Orlando di Lasso, a very rare and excellent Author, who lived some forty yeares since in the Court of the Duke of *Bavier*. He hath published as well in Latine as French many Sets, his veine is grave and sweet: among his Latine Songs, his seven pœnitentiall Psalmes are the best, and that French Set of his wherein is *Susanna vn jour*: upon which Ditty many others have since exercised their invention.

For delicious Aire and sweet Invention in Madrigals, *Luca Marenzio* excelleth all other whosoever, having published more Sets than any Author else whosoever; and to say truth, hath not an ill Song, though sometime an over-sight (which might be the Printers fault) of two *eights*, or *fifts* escapt him; as betweene the *Tenor* and *Base* in the last close, of *I must depart all hapless*: ending according to the Nature of the Ditty most artificially, with a Minim rest. His first, second, and third parts of *Thyrsis, Veggo dolce mio ben chi fa hoggi mio Sole Contava*, or *sweet singing Amaryllis*, are Songs, the Muses themselves might not have beene ashamed to have had composed. Of stature and complexion, he was a little and blacke man; he was Organist in the Popes Chappell at *Rome* a good while, afterward hee went into *Poland*, being in displeasure with the Pope for overmuch familiarity with a kinswoman of his, (whom the Queene of *Poland* sent for by *Luca Marenzio* afterward, she being one of the rarest women in *Europe*, for her voyce and the Lute:) but returning, he found the affection of the Pope so estranged from him, that hereupon hee tooke a conceipt and dyed. *Luca Marenzio.*

Alphonso Feraboso the father, while he lived, for iudgment and depth of skill, (as also his sonne yet living) was inferior unto none; what he did was most elaborate and profound, and pleasing enough in Aire, though Master *Thomas Morley* censureth him otherwise. That of his, *I saw my Lady weeping*, and the *Nightingale* (upon *Horatio Vecchi.*

which Ditty Master *Bird* and he in a friendly æmulation, exercised their invention) cannot be bettered for sweetnesse of Ayre, or depth of judgement.

Horatio Vecchi. I bring you now mine owne Master, *Horatio Vecchi* of *Modena*: beside goodnesse of Aire most pleasing of all other for his conceipt and variety, wherewith all his workes are singularly beautified, as well his Madrigals of five and sixe, as those his Canzonets, printed at *Norimberge*: wherein for tryall, sing his *Vivo in fuoco amoroso Lucretia mia*, where upon *Io catenato moro*, with excellent judgement, hee driveth a Crotchet thorow many Minims, causing it to resemble a chaine with the Linkes. Againe, in *S' io potessi raccor'i mei Sospiri*, the breaking of the word *Sospiri* with Crotchet & Crotchet, rest into sighes: and that *fa mi vn Canzone, &c.* To make one sleepe at noone, with sundry other of like conceipt, and pleasant invention.

Giovanni Croce. Then that great Master, and Master not long since of S. *Markes* Chappell in *Venice*; second to none, for a full, lofty, and sprightly veine, following none save his owne humour: who while he lived was one of the most free and brave companions of the world. His Pœnitentiall Psalmes are excellently composed, and for piety are his best.

Peter Philips. Nor must I here forget our rare Countrey-man, *Peter Philips*, Organist to their *Altezza's* at *Bruxels*, now one of the greatest Masters of Musicke in *Europe*. Hee hath sent us over many excellent Songs, as well *Motets* as *Madrigals*: he affecteth altogether the *Italian* veine.

Boschetto his Motets of 8. parts, printed in *Rome*. 1594. There are many other Authors very excellent, as *Boschetto*, and *Claudio de Monte Verde*, equall to any before named; *Guionnani Farreti, Stephano Felis, Giulio Rinaldi, Phillipo de Monte, Andrea Gabrieli, Cyprian de Rore, Palaviceno, Geminiano*, with others yet living; whose severall workes for me here to examine, would be over tedious and needlesse; and for me, please your owne eare and fancy:

fancy. Those whom I have before mentioned, have been ever (within these thirty or forty yeares) held for the best.

I willingly, to avoyde tediousnesse, forbeare to speake of the worth and excellency of the rest of our English Composers, Master Doctor *Dowland*, *Thomas Morley*, M. *Alphonso*, M. *Wilby*, M. *Kirby*, M. *Wilkes*, *Michael East*, M. *Bateson*, M. *Deering*, with sundry others, inferiour to none in the world (how much soever the Italian attributes to himselfe) for depth of skill and richnesse of conceipt.

Infinite is the sweet variety that the Theorique of Musicke exerciseth the mind withall, as the contemplation of proportion, of Concords and Discords, diversity of Moodes and Tones, infiniteneſse of Invention, &c. But I dare affirme, there is no one Science in the world, that so affecteth the free and generous Spirit, with a more delightfull and in-offensive recreation, or better disposeth the minde to what is commendable and vertuous.

The Common-wealth of the *Cynethenses* in *Arcadia*, falling from the delight they formerly had in Musicke, grew into seditious humours and civill warres, which *Polybius* tooke especially note of: and I suppose, hereupon it was ordained in *Arcadia*, that every one should practise Musicke by the space of thirty yeares. *Polyb. lib. 4. c. 7.*

The ancient *Gaules* in like manner (whom *Iulian* teared barbarous) became most curteous and tractable by the practise of Musicke. *Julian. Imperat. in Epist. ad Antioch.*

Yea, in my opinion, no Rhetoricke more perswadeth, or hath greater power over the mind: nay, hath not Musicke her figures, the same which Rhetorique? What is a *Revert* but her *Antistrophe*? her reports, but sweet *Anaphora's*? her counterchange of points, *Antimetabole's*? her passionate Aires but *Prosopopœa's*? with infinite other of the same nature. Rhetorique and Musicke their affinity

How doth Muſicke amaze us, when of ſound diſcords ſhe maketh the ſweeteſt Harmony? And who can ſhew us the reaſon why two Baſons, Bowles, Braſſe-pots, or the like of the ſame bigneſſe; the one being full, the other empty, ſhall, ſtriken, be a juſt *Diapaſon* in ſound one to the other: or that there ſhould bee ſuch ſympathy in ſounds, that two Lutes of equall ſize being laid upon a Table, and tuned Vniſon, or alike in the *Gamma, G ſol re vt*, or any other ſtring; the one ſtricken, the other untouched ſhall anſwer it?

The ſtrange effects and properties of Muſicall proportions.

But to conclude, if all Arts hold their eſteeme and value according to their Effects, account this goodly Science not among the number of thoſe which *Lucian* placeth without the gates of Hell, as vaine and unprofitable: but of ſuch which are πηγὰς τῆς ἡσυχίας, the fountaines of our lives good and happineſſe: ſince it is a principall meanes of glorifying our mercifull Creator, it heighthens our devotion, it gives delight and eaſe to our travailes, it expelleth ſadneſſe and heavineſſe of Spirit, preſerveth people in concord and amity, allayeth fierceneſſe and anger; and laſtly, is the beſt Phiſicke for many melancholly diſeaſes.

Chap. XII.

Of Antiquities.

OVt of the Treaſury and Storehouſe of venerable Antiquities, I have ſelected theſe three ſorts. *Statues, Inſcriptions*, and *Coynes*; deſiring you to take a ſhort view of them, ere you proceed any further.

The pleaſure of them is beſt knowne to ſuch as have ſeene them abroad in *France, Spaine*, and *Italy*, where the Gardens and Galleries of great men are beautified and ſet forth to admiration with theſe kinds of ornaments. And indeed the poſſeſſion of ſuch rarities, by reaſon of their

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dead coſtlineſſe, doth properly belong to Princes, or rather to princely minds. But the profitable neceſſitie of ſome knowledge in them, will plainly appeare in the handling of each particular. Sure I am, that he that will travell, muſt both heed them and underſtand them, if he deſire to bee thought ingenious, and to bee welcome to the owners. For next men and manners, there is nothing fairely more delightfull, nothing worthier obſervation, than theſe Copies, and memorials of men and matters of elder times; whoſe lively preſence is able to perſwade a man, that he now ſeeth two thouſand yeeres agoe. Such as are skilled in them, are by the *Italians* tearmed *Virtuoſi* as if others that either neglect or deſpiſe them, were idiots or rakehels. And to ſay truth, they are ſomewhat to be excuſed, if they have all *Leefhebbers* (as the *Dutch* call them) in ſo high eſtimation, for they themſelves are ſo great lovers of them (*& ſimilis ſimili gaudet*) that they purchaſe them at any rate, and lay up mightie treaſures of money in them. Witneſſe that Exchequer of mettals in the Cabinets of the great Duke of *Tuſcany*, for number and raritie abſolutely the beſt in the world, and not worth ſo little as 100000. pound. For proofe whereof, doe but conſider the number of thoſe which *Peter de Medicis* loſt at *Florence* upon his baniſhment and departure thence, namely, a hundred thouſand peeces of gold, and ſilver, and braſſe, as *Philip de Commines* reporteth, who mentioneth them as an infinite treaſure. And yet *Peter* was but a private man, and not to be any way compared with the Dukes of his Houſe, that have beene ſince, all of them great and diligent gatherers of all manner of Antiquities. And for Statues, the *Diana* of *Epheſus* in the marble chamber at *Paris*, *Laocoon* and *Nilus* in *Beluedere* at *Rome*, and many more, are peeces of ineſtimable value: but the matchleſſe, and never too much admired *Toro* in Cardinall *Farneſes* garden out-ſtrippeth all other Statues in the world for greatneſſe and workemanſhip. It comprehendeth a great Bull, and

(if my memory faile mee not) seven or eight figures more as great as the life, all of one entire peece of marble, covered with a house made of purpose, and estimated at the wealth of a kingdome, as the *Italians* say, or all other Statues put together.

Of Statues. And now to spend a few lines on Statues in generall; I began with them, because I suppose them of greater standing & antiquitie, than either Inscriptions or Coines. For, not to speake of Inscriptions, but of the *Genera* of them, Writing and Letters, they seeme to be so much the later invention of the two (I meane in regard of Statues) as it was more obvious and easier for man to figure and represent his outward body than his inward minde, We heare of *Labans* idols, long before the two tables of the commandements, and they are the first of either kind mentioned in the holy Scriptures. And in the Stories of the East and West Indies, we finde idols among those Savages that had neither writing nor money. Coines I place in the reare, because they are made up of both the other. For most commonly they consist (I speake not of the materiall but formall part) either of an Inscription, or an image, or both; so that the other two may justly claime precedency of Coines, seeing they are the ingredient simples that compound them. It is true that we reade in *Genesis* that *Abraham* bought the field of *Machpelah* for 400 shekels, and that (you may say) is long before we heare either of Idols or writings: but withall it is said there, not that he told out so much money to *Ephron*, but that (*appendit*) he weighed it; so that 400 shekels there are to be taken for so much in weight, not in coyne *pecunia numerata*. At Rome, *Servius* was the first (as *Remens* thinks, and *Snellius* is perswaded) or *Numa Pompilius* (as *Suidas* out of *Suetonius* alleadgeth, and *Isodore* beleeveth) that first stamped money. But their *Penates* were farre more ancient, which their Poets (and particularly *Virgil*) say, *Æneas* brought with him from Troy. I will leave this point with this by-

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obſervation, that if that Story of *Æneas* be true; the Coynes that ſome Antiquaries have of *Priamus* and Troy may very well be ſuſpected of forgery. For it is not likely that they that had time enough to bring away their houſe-hold Gods, ſhould be forgetfull as to leave all their money behind them; and ſo negligent withall, as after their ſetling in *Italy*, never to put in practice a thing ſo uſefull and neceſſary as coyned money is, till *Servius* or *Numa's* time.

To returne to our Statues; they I propound are chiefly Greeke and Romane, and both theſe either of Deities or Mortals. And where ſhould the Magazine of the beſt of theſe be, but where the ſeat of the laſt Empire was? even at Rome: where though they be daily found and digged for, yet are they ſo extreamely affected and ſought after, that it is (as with Gennets in *Spaine*) fellony to convey them thence without ſpeciall licence. But in Greece and other parts of the Grand Signiors Dominions (where ſometime there were more Statues ſtanding than men living, ſo much had Art out-ſtripped Nature in thoſe dayes) they may be had for digging and carrying. For by reaſon of the barbarous religion of the Turks, which alloweth not the likeneſſe or repreſentation of any living thing, they have been for the moſt part buryed in ruines or broken to peeces; ſo that it is a hard matter to light upon any there, that are not headleſſe and lame, yet moſt of them venerable for their antiquitie and elegancy. And here I cannot but with much reverence, mention the every way Right honourable *Thomas Howard* Lord high Marſhall of *England*, as great for his noble Patronage of Arts and ancient learning, as for his birth and place. To whoſe liberall charges and magnificence, this angle of the world oweth the firſt ſight of Greeke and Romane Statues with whoſe admired preſence he began to honour the Gardens and Galleries of Arundel-Houſe about twentie yeeres agoe, and hath ever ſince continued to tranſplant old Greece into *England*, King *Charles* alſo ever ſince his comming

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to the Crowne, hath amply testified a Royall liking of ancient statues, by causing a whole army of old forraine Emperours, Captaines, and Senators all at once to land on his coasts, to come and doe him homage, and attend him in his palaces of Saint *Iames*, and Sommerset-house. A great part of these belonged to the late Duke of *Mantua:* and some of the Old-greeke-marble-bases, columnes, and altars were brought from the ruines of *Apollo's* Temple at *Delos*, by that noble and absolutely compleat Gentleman Sir *Kenhelme Digby* Knight. In the Garden at St. *Iames* there are also halfe a dozen brasse statues, rare ones, cast by *Hubert le Sueur* his Majesties Servant now dwelling in Saint *Bartholomewes* London, the most industrious and excellent Statuary in all materials that ever this Countrey enjoyed.

The best of them is the Gladiator, molded from that in Cardinall *Borgheses Villa*, by the procurement and industry of ingenious Master *Gage*. And at this present the said Master *Sueur* hath divers other admirable molds to cast in brasse for his Majestie, and among the rest that famous *Diana* of *Ephesus* above named. But the great Horse with his Majestie upon it, twice as great as the life, and now well-nigh finished, will compare with that of the New-bridge at *Paris*, or those others at *Florence* and *Madrid*, though made by *Sueur* his Master, *Iohn de Bolonia* that rare worke-man, who not long since lived at *Florence*. At Yorke-house, also the Galleries and Roomes are ennobled with the possession of those Romane Heads, and Statues, which lately belonged to Sir *Peter Paul Rubons* Knight, that exquisit Painter of *Antwerp*: and the Garden will bee renowned so long as *Iohn de Bologna's Cain* and *Abel* stand erected there, a peece of wondrous Art and Workemanship. The King of *Spaine* gave it his Majestie at his being there, who bestowed it on the late Duke of *Buckingham*. And thus have we of late yeeres a good sample of this first sort of Antiquities accompanied

nied with some novelties, which nevertheless can not but fall short of those in other Countries, where the love and study of them is farre ancienter, and the meanes to come by them easier.

It is not enough for an ingenuous Gentleman to behold these with a vulgar eye: but he must be able to distinguish them, and tell who and what they be. To doe this, there be foure parts: First, by generall learning in Hi- 1.
story and Poetry. Whereby we are taught to know *Iupiter* by his thunder-bolt, *Mars* by his armour, *Neptune* by his Trident, *Apollo* by his harpe, *Mercury* by his winges on his cap and feet, or by his Caduceus; *Ceres* by a handfull of corne, *Flora* by her flowers, *Bacchus* by his Vine-leaves, *Pomona* by her Apples, *Hercules* by his club or Lyons skin, *Hercules* infans by his grasping of Snakes. *Comedy* by a vizard in her hand, *Diana* by a crescent, *Pallas* by her helmet and speare, and so generally of most of the Deities. Some mortals also are knowne by their cognisances, as *Laocoon* by his Snakes stinging him to death, *Cleopatra* by a viper, *Cicero* by his wert, and a great many more.

But because all statues have not such properties and 2.
badges, there is a second way to discerne them, and that is by their coynes. For if you looke upon them sidewayes and consider well their halfe-faces, as all coynes shew them, you will easily know them. For this is certaine (which also witnesseth the exquisit diligence of ancient workes) that all the faces of any one person, whether on old coynes or stones, in greater or lesser volume, are all alike. Insomuch as if you bring an old rusty coyne to any reasonable Antiquary: if he can see but a nose upon it, or a peece of the face, he will give you a shrewd guesse at him, though none of the inscription be to be seene.

A third and very good way to distinguish them, is by 3.
the booke of collection of all the principall statues that are now to be seene at Rome: printed there with the Title, *Icones statuarum quæ hodiè visuntur Romæ.*

He that is well acquainted with this booke, will easily discover at first sight a great many of them. For there are a number of statues of one and the same person: and he that knowes one of them knowes all the rest.

The fourth and last helpe, and without which the rest are weake, is to visit them in company of such as are learned in them, and by their helpe to grow familiar with them, and so practise their acquaintance.

Now beside the pleasure of seeing, and conversing with these old *Heroes*, (whose meere presence, without any farther consideration, reared on their severall *Pedistals*, and ranked decently, either *sub dio*, where they shew best, or in a stately Gallery, cannot but take any eye that can but see:) the profit of knowing them, redounds to all Poets, Painters, Architects, and generally to such as may have occasion to imploy any of these, and by consequent to all Gentlemen. To Poets for the presentation of Comedies, Tragedies, Maskes, Shewes, or any learned, scene whatsoever; the properties whereof can neither be appointed nor judged of, but by such as are well seene in statue-craft. To Painters, for the picturing of some exquisit arme, leg, torse or wreathing of the body, or any other rare posture, whether smooth or forced.

Besides, Rounds (so Painters call Statues and their fragments) may be had, when the life cannot, and have the patience to stand when the life will not: and this is a maxime among Artists in this kind, that a Round is better to draw by, and comes neerer the life, than any flat or painting whatsoever. And if a Painter will meddle with History, then are old Statues to him the onely life it selfe. I call *Reubens* to witnesse, (the best story-painter of these times) whether his knowledge in this kind hath not been his onely making. But his Statues before named, and his workes doe testifie it for him: yea while he is at worke, he useth to have some good historian or Poet read to him, which is rare in men of his profession, yet absolutely necessary.

ceſſary. And as for Architects, they have great uſe of Statues for ornaments for gates, arches, freeſes and corniſhes, for Tombes and divers other buildings.

And therefore I may juſtly conclude that the ſtudy of Statues is profitable for all ingenuous Gentlemen, who are the onely men that imploy Poets, Painters, and Architects, if they be not all theſe themſelves. And if they bee not able to iudge of their workes, they well deſerve to be couzened.

Of Inſcriptions.

Inſcriptions follow, wherein I will be ſhorter, becauſe I can addreſſe you to better helps in them, than in the former. For of the diſcovery of Statues, I know not any that have written ſo much as hath beene now delivered, but as for Inſcriptions divers Authors have unfolded them. I will name you one for all, and that is *Lipſius*, who hath ſet forth the collections of another, and many of his owne beſides. This booke of Inſcriptions is in Folio, and printed at *Antwerp. ex officina Plantiniana Raphelengij*: where in the very beginning he beſtoweth a leafe or two in decyphring unto us, and explaining the ſence of old Characters, or ſhort writing; as that *D. M.* ſtands for *Dijs Manibus*, which you uſually find upon vrnes: *L. M. Q.* for *Lubens Meritoque*: *D. D. D.* for *Dat, Dicat, Dedicat*: *D. S. P.* for *De Suo Poſuit*: and ſo of the reſt which I leave, that I may not be a Plagiary *verbatim*.

And becauſe Inſcriptions are not onely of Stones, as of Vrnes, Altars, Veſſels, Gates, Aquæducts, &c. ſuch as *Lipſius* handleth; but of Coynes alſo; I will give you two or three examples of theſe, with which and ſome practice you may eaſily unriddle the reſt. *M. Durmius III. VIR. A. A. A. F. F.* Reade it thus, *Marcus Durmius triumvir, auro argento ære flando feriundo.* Againe, *Imp. Caſ. Trajano. aug. ger. dac. P. M. tr. p. Coſ. vj. P. P.* Expreſſe it thus; *Imperatori Cæſari Trajano, auguſto, Germanico, Dacico, Pontifici Maximo, tribunitiæ poteſtatis, Conſuli ſextùm. Patri Patriæ.* Where by the way I muſt

commend a learned note of *Stephen Pasquier* in his *Recherches de la France*, that the word *Papa* comes from an old mistake of *Pater Patriæ*, written thus, *Pa. Pa.* as we have it in many Coynes. If it bee demanded how wee know that these characters are to be thus read? I answer, by divers other inscriptions where they are written at large. I must not forget to tell you that Arundel-House is the chiefe English scene of ancient Inscriptions, which Master *Iohn Selden* (the best and learnedst Antiquary in this Kingdome) hath collected together under the title of *Marmora Arundeliana*. You shall finde all the walles of the house inlayde with them, and speaking Greeke and Latine to you. The Garden especially will affoord you the pleasure of a world of learned Lectures in this kinde.

The use of these old memorials tends to the illustration of Historie, and of the antiquitie of divers matters, places, and Cities, which otherwise would be obscure, if not altogether unknowne unto us. I will give you the next at hand for example. Vpon a reverse of *Nerva* wee finde a teame of Horses let loose, with this Inscription. *Vehiculatione per Italiam remissâ.* Whereby wee learne (which no Historian remembers) that the Romane Emperours did command all the carriages of the Countrey every where; that *Nerva* did remit that burthen and acquitted them of it; and that this grievance was so heauy, that Coynes were stamped in remembrance of the Emperours goodnesse that eased them of it.

Of Coynes. I come to the last of our select Antiquities, Coynes. They are much easier to come-by, than either Statues or Inscriptions: first, in regard of their numerous quantitie: and secondly, by reason of their small bulke, which make the purchase cheaper, and the carriage lighter. Those I intend to handle, are Hebrew, Greeke, and Latine. Of these, divers learned men have treated; chiefly, *Budæus, Agricola, Alciat, Carolus Molinæus, Hotomannus, Didacus Covaruvius, Willebrordus Snellius*, and *Edovardus*

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Brerewood. These Authors treat of the severall Species or kinds of old Coynes, and of their weight and value in moneyes of these times. There are others that have collected and represented the stamps, that is, the Figures and Inscriptions of all the individuall or severall peeces that ever they saw or read of. Such are *Goltzius* for Greeke peeces, *Fulvius Vrsinus* for Consulars, *Occo* for Imperials. And for the rates at which they are now bought and sold in Germany, *Hulsius*. To these I adde *Savot* his Discourse *des Medailles*, which excels for the materiall part or mettle of old Coynes. And for any thing omitted by the rest I will deliver the summe of what these have of the severall species of these old moneys, but the study of individuals, I will leave to your owne reading and handling.

Hebrew-coynes.

A *Shekel* with its parts were the only silver Coynes the Hebrewes had of their owne: and therefore it is sometimes absolutely called *Keseph* silver, as you may finde in *Gen.* 20. 16. and 23. 16. and 43. 21. and 2 *Sam.* 18. 11, 12. It was two-fold; for there was a *Shekel* of the Sanctuary, and another called the Kings *Shekel*, or the Publike or common *Shekel*.

Silver.

A Shekel of the Sanctuary.

The Shekell of the Sanctuary, weighed exactly halfe an ounce. It shewed on the one side (as some Antiquaries say) the Vessell of Manna that was kept in the Arke, with these words *Shekel Israel*, that is the *Shekel of Israel*: and on the other side, *Aarons* rod budded and blowne, with this inscription *Ierusalaim Kedossah*, that is, *Ierusalem* the Holy. It was worth halfe a crowne of our money.

The Kings Shekel.

The Kings Shekel was worth halfe a Shekell of the Sanctuary, fifteene pence of our money: and had the same stampe with the former. Of these *Alchazar*, *Vilalpandus*, *Chokier*, and *Wasserus* have written, who tell us also of a brasse Shekel bearing the figures of a sprig of Balme-tree, and of a Palme tree: and of another of silver with a Tower on it, and these words, King *David* and his sonne *Salomon*.

Item, they say that in the time of *Julius* the second, and *Leo* the tenth, Popes, two other Coynes were found with our Saviours Head upon them, & Hebrew words signifying, The anointed King is come in Peace. God was made man. And the Light of man was made Life. But these are manifestly false, saith *Savot*, and I thinke so too; nay, I beleeve with him that those stamps also before mentioned and all Hebrew Coynes that Antiquaries shew us are suspicious, and that there remaineth not a true *Shekel* to be seene any where, though *Benedictus Arias Montanus* will needs perswade us he had an Authentique one, in his possession. For no ancient Historian remembers what were the stamps of any Hebrew *Shekel*. And those old Characters of the foresaid *Shekels* (which they say are old *Samaritane* letters) have no relation to any other Characters knowne to the learned in all the Easterne tongues; and how then can these Antiquaries so readily consider them? And yet certainely there were coyned *Shekels*, though they cannot warrantably be described.

There was also the third and fourth part of a *Shekel*. *Gherah*, *Agorah*, and *Keshitah* were all of one value, being the twentieth part of a *Shekel*, and in our money three halfe pence. *Keshitah* signifieth a Lambe, because it had a Lambe upon it.

A *Shekel* of Gold. Iudg. 8. 26.

A *Shekel* of gold, called also sometimes *Zahab*, weighed equally with the common *Shekel* of silver, a quarter of an ounce, and worth of our money seventeene shillings and sixe pence, at the rate of three pound ten shillings an ounce: for the allay or intrinsic value of all old gold is equall to our Angel gold, or rather to our old Rose-nobles (if not better) which are of 23 carats and three graines fineness.

We reade also of *Adarcon*, *Ezra* 8. 27. and of *Drakmon*, *Ezra* 2. 69. and in other places. Both of them of equall value with the *Shekel* of gold aforesaid; but questionlesse they were forraine, as their very names doe intimate.

timate. For *Adarcon* seemes to bee a peece of *Darius*, whose Coynes were called (as *Plutarch* witnesseth in the life of *Artaxerxes*) *Darius*, becausse they bare his image oth one side (oth'other an Archer) And *Drakman* might be an Ægyptian Coyne. *Herod. in Melpom.*

Now for the Summes of the Hebrewes. Their *Mina* of Gold contained two hundred Antique drammes that is 25 ounces, or, 50 shekels after the weight of the Sanctuary, or 100 gold shekels, and therefore was worth in sterlin mony. 87.l. 10. s. A *Mina* of Gold.

The *Mina* of silver was of 60 sacred shekels, or of two pound and halfe weight, and worth seven pound tenne shillings. A *Mina* of Silver. Ezck.45.12.

A Talent of silver contained 3000 shekels, or 125. l. weight, which is in sterlin mony after the rate of 5. s. *per* ounce, or 3. l. sterl. for 1. l. Troy weight, 375. l. A Talent of silver.

A Talent of gold after the rate of the Sanctuary, and as *Moses* reckoneth it, was as much as the silver in weight, and therefore after the rate of 3. l. 10. s. in the ounce Troy, was worth in our mony 5250. l. In this and other calculations of gold, I differ from *Brerewood* who estimateth old gold but at 3. l. an ounce, but the touch stone doth shew it better than so, and Goldsmiths will give 3. l. 10. s. for it. Of Gold. Exod. 38.25.

I am of opinion that after *Moses* his time, when Kings began to reigne over Israell, and so forward, they did estimate a talent of silver after the rate of the vulger shekell, and so it was worth 187. l. 10. s. sterl. And it is likely also that a Talent of gold was not worth much more than the Talent of gold in *Greece* and otherwhere, which *Pollux* saith, was three peeces of gold, & so it was worth 2. l. 12. s. 6. d. sterl. And whosoever shall well consider (as *Brerewood* doth) that place in the, 1 *Chro.* 22. 14. will find that, unlesse wee come to these last rates, those summes of gold and silver which *David* left for the building of the Temple, will exceed in all likelyhood his ability,

ability, and the worke it ſelfe, though all the wals ſhould have beene made of Silver. And ſo much for Hebrew Coynes and ſummes.

Greeke coynes. The Greeke follow. And becauſe when a Greeke Author mentions a dramme abſolutely, without naming any place or countrey with it, he meaneth the Attiqne, I will begin with it, and make it the foundation, and ground of all Greeke money.

A Dramme. The Attique dramme had on it the figure of a burning Lampe (ſacred to *Minerva*) with the word δραχμὴ. It was the eighth part of an ounce, and worth 7.d. ob. ſterl.

A Didramme. *Didrachmum*, called alſo *Bos* (becauſe it had the ſtampe of a bull upon it) was firſt coyned by *Theſeus* in memory of the *Marathonian* bull which he killed. It is two drammes, and therefore 15.d. of our money.

A Tridramme. *Tridrachmum* was a peece of three drammes, worth 1. s. 10.d. ob. ſterl.

A Stater. *Stater* or *Tetradrachmum*, foure drammes, had on it the head of *Minerva*, (whence it was alſo called τετράδραχμος and κέρα.) and on the reverſe an Owle, whence grew the Proverbe, Owles to Athens.

The coynes under a dramme, or rather the parts thereof, were

Obolus. *Obolus* (becauſe it carryed the forme of a ſpit or obeliſque ſo called) was the ſixth part of a dram, and of our mony, a penny farthing.

Semiobolus. *Semiobolus*, halfe an *obolus*, halfe penny farthing Engliſh.

Diobolus. *Diobolus* (or *Diobolum*, for ſo alſo the reſt of theſe *obols* way terminate.) The forepart of it ſhewed *Iupiters* head, the reverſe an Owle. It was worth two pence halfe penny.

Triobolus. *Triobolus*, with the face of *Iupiter* on both ſides worth three pence. It was halfe a dramme.

Tetrobolus. *Tetrobolus*, *Iupiters* head was on th'one ſide, and two Owles

Owles on the other, worth 5. d. sterl.

These were the Attique Coynes in Silver.

The *Æginæan* dramme was worth 10 Attique obols, and of our mony 12. d. ob. And the obols thereof were answerable. *Drachma Æginæa.*

The *Corinthian Stater* was worth, one and twenty pence wanting a farthing. *Stater Corinthius.*

The *Macedonian Stater*, was worth hard upon two shillings nine pence halfe penny. *Stater Macedonius.*

The *Sardian* and *Persian Sigle* was worth tenne pence. *Siglus Sardianus.*

The *Sistophorus*, an *Asian* coyne, so called because it represented a man bearing a pannier, was worth neere upon fiue pence.

Danace, *Charons* fare about one penny.

Æreolum was an Attique brasse Coyne of an ounce weight worth two graines of Silver, and therefore of Physitians called *Chalcus*. It was the sixt part of an *obolus*, and worth lesse than a farthing. It was also called *obolus æratus*. *Æreolum.*

Dichalcum, therefore was better than a farthing.

Minutum or λεπτὸν, the seventh part of *Æreolum*. λεπτὸν.

The Golden Attique *Stater* weighed two drammes and therefore worth as much as the Golden Shekel. 17. s. 6. d. A *Stater* of Gold.

Semistater aureus weighed one dramme, and was worth. 8. s. 9. d.

The *Tetrastaterium* was rather a weight or sum than a coyne (as *Brerewood* supposeth.) It was an ounce of gold and therefore worth. 3. l. 10. s.

The *Macedonian Stater* weighed somewhat more than the Attique, and therefore worth hard upon 20. s.

The *Daric* and *Sizycen Staters* were equall each of them with the Attique, or very little better.

The Greeke summes were a *Mina* and a Talent. Greeke sums.

Mina, containes 100 drammes of the same country, of which the *Mina* is, and is the fixtieth part of its Talent: A *Mina*.

lent: so that the Attique *Mina* was worth, 3. l. 2. s. 6. d.

A *Talent.* A *Talent* contained 60 *Minas* of its owne country, or 6000 drammes.

There were two Attique Talents, the greater and lesser.

The lesser was of 6000 drams, and therefore worth. 187. l. 10. s.

In all Authors if a Talent be put absolutely and without any other circumstance, this lesser Attique is meant.

The great Attique Talent as also the Ægyptian contained 8000 Attique drammes, and was worth 250. pound sterlin.

The Syrian Talent, 1500 Attique drammes, 46. l. 17. s. 6. d.

The Euboique Talent, 4000 Attique drammes, 125. l. 0. s. 0. d.

The Rhodian Talent, 4500 Attique drammes, 140. l. 12. s. 6. d.

The Babylonian Talent, 7000 Attique drammes, 218. l. 15. s. 0. d.

The Æginæan Talent, 10000 Attique drammes, 312. l. 10. s. 0. d.

The Alexandrian Talent, 12000 Attique drams, 375. l. 0. s. 0. d. which was also the value of the *Mosaique* Talent.

} sterl.

There were also in some countreys very small summes which they called Talents, but improperly: for

The Sicilian Talent of old was worth about 3. s. 9. d. and The Neapolitan as much. Item, the later Sicilian and Syracusan Talent was worth, 1. s. 10. d. ob. And the *Talentum Rheginum*, 3. d. ob. q. as *Pollux* and *Suidas* say.

Lastly, they tell us also that there was a Talent, called, not plainly a Talent (for then the Silver one was meant) but a Talent of Gold, which (as I said before) contained three Staters of gold, 2. l. 12. s. 6. d. sterl. So that wee

must

muſt diſtinguiſh betweene a Silver Talent in Gold, and a Talent of Gold, as we may plainly ſee in *Plautus* in *Truculento. Hem tibi talentum argenti; Philippicum eſt, tene tibi.* Heere hee meaneth a ſilver Attique talent of the leſſer ſort in *Philippian* gold Staters.

I come laſtly to the Romane Coynes, and begin with Braſſe ones. Romane Coynes.

As, quaſi æs, had firſt the ſtampe of a Sheepe on the one ſide, and an Oxe on th'other, whence it was called *pecunia*. *Pliny* ſaith, that in the firſt *Punic* warre it was reduced to the weight of two ounces (having beene before of a pound weight), and ſuch a one I have in my owne poſſeſſion. Afterwards it was brought to an ounce, and laſt of all to halfe an ounce, where it reſted, till the Emperours came in, who ſhrunke them to a quarter of an ounce. It was worth a halfe penny farthing. And it is diſcerned by this figure 1. With the head or prowe of a Ship on the traverſe; and *Ianus bifrons* on the forepart; for ſo they were ſtamped in later times, the former ſtampe of cattle being growne out of date. There was alſo a peece of ſilver of the ſame value with *Aſſis*, and called *libella*. *As*,

Semiſſis or *Sembella*, *quaſi ſemi-aſſis*, and *ſemi-libella*, was diſtinguiſhed by the letter *S*. with *Romulus* his head on the forepart, and the forepart of a Gally on the other ſide with the word *Roma* underneath. *Varro* ſayes there were ſome *ſembella* of later times Coyned of ſilver. It was better than a farthing of our money. *Sembella*.

Triens, the third part of an *aſſis*, a farthing worth. *Triens*.

Quadrans, the fourth part of *aſſis*, leſſe than a farthing, of old called *triuncis* and *Teruncius* becauſe it comprehended three ounces. And becauſe it had the figure of a Lighter or Boats head upon it; which in Latine is called *rates*, it was called *Rutilus*. *Quadrans*.

Sextans, the ſixth part of *aſſis*, halfe a farthing. *Sextans*.

Vncia the 12th part of *aſſis*, and *Semuncia* halfe ſo much. *Vncia*.

Sextula. *Sextula* the sixth part of an ounce.

All these forenamed peeces were lesse than *assis*. Above it, were

Dupondius. *Dupondius*, so called because *assis* was *unum pondo* and *dupondius* was two, and marked therefore with II.

Silver Coynes. *Varro* telleth us of *Decussis*, *Vicessis*, *Tricessis* and *Centussis*. It may bee some of these brasse peeces aforesaid had their equals in silver of the same name. But those that were properly silver, were these following.

Denarius. *Denarius*, so called, because it was worth tenne *asses*, and in the twelve first Emperours time it weighed exactly an Attique dramme, and was worth of our money seven pence halfe penny. The *Consular* peeces have usually *Romes* head on the one side with the word *Roma*, and the number X, being the marke of a *Denarius*: and on the reverse *bigæ* or *quadrigæ*, whence also it was called *Bigatus* and *quadrigatus*, and underneath was the name of the Consull in whose time it was Coyned. These consulars were somewhat heavier than the foresaid Imperials; but the later Imperials doe wondrously degenerate from both, in weight and fineness of allay, and in workemanship also. The Imperials shewed on the forepart the Emperours Head with his Inscription, and on the reverse some Altar, Triumphall Arch-temple, or some other memoriall as best pleased him.

Quinarius. *Quinarius*, a halfe *denarius*, three pence three farthings, was also called *Victoriatus*, because it had usually the figure of victory on it. Its marke was V.

Sestertius. *Sestertius*, so called because it was worth halfe a *quinarius*, or *duos asses cum dimidio*, *quasi sesquitertius*, the fourth part of a *denarius*, two pence wanting halfe a farthing, and was marked thus *HS*. By this coyne the Romans used mostly to make up and reckon their accounts, and therefore it is expressed in many places of

good

good Authors by the word *Nummus* absolutely. It had anciently the figures of *Castor* and *Pollux* on it. But *Pliny* teacheth us that the *Sestertius* was also of brasse, and that of the best, which they called *Marcian*, and our vulgar Antiquaries suppose to be *Corinthian*, and weighed about an ounce. *Lib.34 cap.4.*

Obolus (saith *Celsus*) was equall to the Atticke *obol*, being the sixt part of a *denarius*, and therefore a penny farthing English. Gold.

The *Aureus* varied as the *denarius* did. For the first Imperials weigh about two drammes, double the weight of a *denarius*, and worth 17. s. 6. d. of our money. The Consulars are two or three shillings better. The later peeces which began in *Alexander Severus* his time were reduced to halfe an *aureus*, and then to a third. and therefore called *Semissis aurei*, and *Tremissis aurei* or *Triens*: the *Semissis* weighing a dram worth eight shillings nine pence the *Tremissis* five shillings ten pence. Whereupon the old Imperialls, and Consulars were called *Solidi*. There was also a Scruple of gold worth about two shillings three pence. *Aureus.* *Semissis.* *Tremissis.* *Scrupulum.*

After the Empire was translated to Constantinople, other coynes with other names were minted. as;

Miliarisium, weighing two drammes, and worth 1. s. 3. d. *Miliarisium.*

Ceration or *Siliqua*, of the weight of a dramme, worth. 7. ob. *Ceratium.*

Follis, a brasse coyne, so called because it was thinne like a leafe, worth neere upon a halfe penny. *Follis.*

The Romane summes were. Romane sums

Sestertium, It comprehended one thousand *sesterties*, that is seven pound sixteene shillings three pence. And heere I will give a note, concerning the Romane fashion of accounting by *sesterties*. For *decem sesterty* are tenne *sesterties*, *decem sestertiũm* are ten thousand *sesterties*, *decies sestertiũm* are 1000000 *sesterties*. *Sestertium.*

Libra seu Pondo. *Libra* or *Pondo*, contained 12 ounces of silver, that is *96 denarij* of the first Emperours, and was worth of sterlin money three pounds.

Talentum. *Talentum*, 24 *sestertia*, that is 24000 *sestertij*, or 6000 of the foresaid *denarij*: the same with the Attique, and therefore worth 187.l. 10.s. For the Romanes borrowed their Talents, *Mina's*, and drammes of the Grecians, and these their pound and ounce of the Romanes, as *Galen* confesseth.

Sportula. *Sportula* was a small summe of money containing 100 *quadrantes*, or 10 *sestertij*; which great men gave to each of their followers and servants in lieu of a plentifull supper upon some occasion or other. It was worth of our money nineteene pence wanting a farthing, just a cardecu, or French quarter-crowne.

Thus much of the species or kinds of Hebrew, Greeke, and Latine Coynes, and their summes. I will now give you a few examples of the benefit and use of them.

Gen.23.15. *Abraham* bought the Field, Cave, and Trees of *Machpelah* for 400 Shekels, that is for 50 l. sterl.

Exod.37.23.24. *Moses* made the golden Candlesticke with his seven Lamps, Snuffers, and Snuffe-dishes of a Talent of pure Gold, that is five thousand two hundred fiftie pounds sterlin.

2 Sam.14.26. *Absoloms* haire which he yeerely polled, weighed 200 Shekels after the Kings weight; that is, foure pounds two ounces Troy-weight.

Math.26.15. For thirtie peeces of silver *Iudas* betrayed his Master, the Saviour of the world; that is, for three pounds fifteene shillings of our money. For I said before that by a peece of silver the Iewes meane a Shekel, and therefore *Eusebius* renders this place of *Matthew*, very well, τεσσαρακοντα στατῆρας, instead of τεσσαρακοντα ἀργύρια.

Plut. in Pom. The Revenue of the Romanes was by *Mithridates* his overthrow increased 8500 *myriades*. Observe that the Greekes when they number without naming the species

of

of money, they meane drammes; for they reckon by drammes as the Romanes by ſeſterties. So then 8500 myriads of drammes (a myriad is 10000) are 265625 l. of Engliſh money: Whereas their Revenue before that time was bvt 5000 myriades, that is, 156249 l. ſterl. So that now their intire revenue was yeerely, 421875 l. ſter.

The pearle which *Cleopatra* diſſolved in vineger, and dranke off at a draught was eſtimated *centies Seſtertiũm*, in figures to be expreſſed thus, 10000000 Seſterties, that is 781 25. l. ſterlin. *Plin. l. 9 c. 24.*

Thus may you reduce all other ſummes in any old Author to what ſpecies or kind of money you pleaſe.

And by this time you may perceive that without this money-learning, you muſt be forced to balke the moſt materiall paſſages of ancient Hiſtory. For what is there in the affaires and occurrences of this world, that can bee thought more materiall or worthier our pauſe and conſideration, than money, the price of all things, and the chiefe commander in warres or peace?

Finally there is alſo much learned pleaſure and delight in the contemplation of the ſeverall figures ſtamped on each ſide of theſe Antique Coynes. I will let paſſe the content a man has to ſee, and handle the very ſame individuall things which were in uſe ſo many ages agoe: for bookes and hiſtories and the like are but copyes of Antiquity bee they never ſo truely deſcended unto us: but coynes are the very Antiquities themſelves. But would you ſee a patterne of the *Rogus* or funerall pile burnt at the canonization of the Romane Emperors? would you ſee how the *Auguri* Hat, and *Lituus* were made? Would you ſee the true and undoubted modells of their Temples, Alters, Deities, Columnes, Gates, Arches, Aquæducts, Bridges, Sacrifices, Veſſels, *Sellæ Curules*, Enſignes and Standards, Navall and murall Crownes, Amphytheaters, Circi, Bathes, Chariots, Trophies, Ancilia, and a thouſand things more; Repare to the old coynes, and you ſhall finde

find them, and all things elſe that ever they did, made, or uſed, there ſhall you ſee them excellently and lively repreſented. Beſides, it is no ſmall ſatisfaction to an ingenuous eye to contemplate the faces and heads, and in them the Characters of all theſe famous Emperours, Captaines and illuſtrious men whoſe actions will bee ever admired, both for themſelves, and the learning of the pennes that writ them.

Chap. XIII.

Of Drawing, Limning, and Painting: with the lives of the famous Italian Painters.

SInce *Ariſtotle* numbreth *Graphicè*, generally taken, for whatſoever is done with the Pen or Pencill (as writing faire, Drawing, Limning and Painting) amongſt thoſe his ἀναγκαῖα, or generous Practices of youth in a well governed Common-wealth: I am bound alſo to give it you in charge for your exerciſe at leaſure, it being a quality moſt commendable, and ſo many wayes uſefull to a Gentleman. For ſhould you (if neceſſity required) be employed for your Countries ſervice in following the warre, you can deſcribe no plot, manner of fortification, forme of *Battallia*, ſituation of Towne, Caſtle, Fort, Haven, Iland, courſe of River, paſſage thorow Wood, Mariſh; over Rocke, Mountaine, &c. (which a diſcreet Generall doth not alwayes commit to the eye of another) without the helpe of the ſame

The manifold uſe of Painting or Limning.

In all Mathematicall Demonſtrations, nothing is more required in our travaile in forraine Regions. It bringeth home with vs from the fartheſt part of the world in our boſomes, whatſoever is rare and worthy the obſervance, as the generall Mappe of the Country, the Rivers, Harbours, Havens, Promontories, &c. within the Land-

Landscap, of faire Hils, fruitfull Valleyes: the formes and colours of all Fruits, severall beauties of their Flowers; of medicinable Simples never before seene or heard of: the orient Colours, and lively Pictures of their Birds, the shape of their Beasts, Fishes, Wormes, Flyes, &c. It presents our eyes with the Complexion, Manner, and their Attyre. It shewes us the Rites of their Religion, their Houses, their Weapons, and manner of Warre. Beside, it preserveth the memory of a deerest Friend, or faireſt Mistresse. And since it is onely the imitation of the surface of Nature, by it as in a booke of golden and rare-limmed Letters, the chiefe end of it, wee reade a continuall Lecture of the Wisedome of the Almightie Creator, by beholding even in the feather of the *Peacocke* a * Miracle, as *Aristotle* saith. Iob 29. 16. * θαυμασιον.

And that you should not esteeme basely of the practise thereof, let me tell you, that in ancient times, Painting was admitted into the first place among the liberall Arts, and throughout all *Greece* taught onely to the children of Noble men in the Schooles, and altogether forbidden to be taught to servants or slaves.

In no lesse honour and esteeme was it held among the Romanes, as we finde in *Pliny* and many others who every where advance the Professors; and the dignitie of the practise thereof nothing base or servile, since one of the most Noble Families in *Rome*, the *Fabij* thought themselves much honoured by the addition of that Sirname *Pictor*. For the first of that name, although he was most honourably descended, honoured with many Titles, Consulships and Triumphes, excellently learned in the lawes, and beside accounted in the number of the Orators of his time; yet he thought his skill in painting added to these Honours, and his memory would heare the better of posteritie, for that he was endued with so excellent a qualitie: for after with his owne hand he had pain-

ted the Temple of *Salus* round about within, and finiſhed his worke, he wrote in faire letters in an eminent place, *Quintus Fabius pinxi.*

Neither was it the exerciſe of Nobility among the ancients onely, but of late dayes and in our times we ſee it practiſed by the greateſt Princes of *Europe*, without præjudice to their Honours. *Francis* the firſt, King of *France*, was very excellent with his pencill; and the vertuous *Margaret* Queene of *Navarre* beſide her excellent veine in Poeſie could draw and limne excellently: the like *Lomaziut.* is reported of *Emanuel* Duke of *Savoy.*

Nor can I overpaſſe the ingenuity and excellency of many Nobles and Gentlemen of our owne nation herein, of whom I know many: but none in my opinion, who deſerveth more reſpect and admiration for his skill and practice herein than Maſter *Nathaniel Bacon* of *Broome* in *Suffolke* (younger ſonne to the moſt Honourable and bountifull minded Sir *Nicholas Bacon*, Knight, and eldeſt Barronet,) not inferiour in my judgement to our skilfulleſt Maſters. But certainely I know not what favourable aſpect of Heaven that right noble and ancient family hath which produceth like delicate fruits from one Stem ſo many excellent in ſeverall qualities, that no one name or family in *England* can ſay the like.

Painting is a quality I love (I confeſſe) and admire in others, becauſe ever naturally from a child, I have beene addicted to the practice hereof: yet when I was young I have beene cruelly beaten by ill and ignorant Shoolemaſters, when I have beene taking, in white and blacke, the countenance of ſome one or other (which I could doe at thirteene and foureteene yeeres of age: beſide the Mappe of any Towne according to Geometricall proportion, as I did of *Cambridge* when I was of *Trinity Colledge*, and a Iunior Sophiſter,) yet could they never beate it out of me. I remember one Maſter I had (and yet living not farre from S. *Albanes*) tooke me one time drawing

ing out with my penne that peare-tree and boyes throwing at it, at the end of the Latine Grammar: which hee perceiving in a rage ſtrooke me with the great end of the rodde, and rent my paper, 1wearing it was the onely way to teach me to robbe Orchards; beſide, that I was placed with him to be made a Scholler and not a Painter, which I was very likely to doe; when I well remember he conſtrued unto me the beginning of the firſt *Ode* in *Horace*, *Edite*, ſet ye forth, *Mœcenas*, the ſports, *atavis Regibus* of our ancient Kings: but leaving my ingenious Maſter, to our purpoſe.

For your firſt beginning and entrance in draught, make your hand as ready as you can (without the helpe of your compaſſes) in thoſe generall figures of the Circle, ovall, ſquare, triangle, cylinder, &c. for theſe are the foundation of all other proportions. As for example, your ovall directs you in giving a juſt proportion to the face. Your Square or Cube for all manner of grounnd plots, formes of fortification; wherein you have no uſe of the Circle at all. Your Circle againe directs you in all orbicular formes whatſoever, and ſo forth of the reſt.

Having made your hand fit and ready in generall proportion, learne to give all bodies their true ſhaddowes according to their eminence and concavity, and to heighthen or deepen, as your body appeareth neerer or farther from the light; which is a matter of great judgement, and indeed the ſoule (as I may ſay) of a picture.

Then learne all manner of Drapery, that is, to give garments, and all manner of ſtuffes, cloth, ſilke, and linnen their naturall and proper ſolds; which at the firſt will ſeeme ſtrange and difficult unto you, but by imitating the choiſeſt prints and peeces of the moſt judicious Maſters, with your owne obſervance you will very eaſily attaine the skill. But ſince I have already publiſhed a booke of *Drawing* and *Limning*, wherein I have diſcovered whatſoever I have thought neceſſary to perfection herein:

herein; I will referre you for farther instruction to it, and onely here give you the principall Authors for your Imitation.

Albert. Durer. Since, as I said, proportion is the principall and chiefe thing you are first to learne, I commend unto you that Prince of Painters and Graund-master *Albert Durer*, who beside that his peeces for proportion and drapery are the best that are, hee hath written a very learned booke of Symmetry and proportions, which hath beene since translated out of high Dutch into Latine. And though his peeces have beene long since worne out of presse, yet you may happen upon them among our skilfull painters which if you can get reasonably, keepe them as jewels, since I beleeve you shall never see their like: they seeme old, and commonly are marked with a great D in an A.

Hub. Goltzius. For a bold touch, variety of posture, curious and true shaddow, imitate *Goltzius*, his prints are commonly to be had in Popes-head-alley. Himselfe was living at my last being in the Low Countries at *Harlen:* but by reason of the losse of one of his eyes, he hath given over a Hinge in copper, and altogether exerciseth his pencill in oyle.

Michael Angelo. The peeces of *Michael Angelo* are rare and very hard to be come by. Himselfe lived in *Rome*, and was while hee lived esteemed the best Painter in *Europe*, as verily it seemeth by that his famous peece *of the last judgement*, in the Popes Chappell, being accounted one of the best in the world.

Hans Holben. a He painted the Chappell at white-Hall, and S. *Iames Joseph* of *Arimathea*, *Lazarus* rising from the dead, &c. were his.

Hans Holben was likewise an excellent Master, he lived in the time of King *Henry* the eight, and was employed by him against the comming of the Emperour *Charles* the 5. into *England* a. I have seene many peeces of his in oyle, and once of his owne draught with a penne a most curious chimney-peece K. *Henry* had bespoke for his new built pallace at *Bridewell*.

Ioan. Shadan, Wierix. Of latter times and in our age the workes of *Shadan*, *Wierix*,

Wierix, and my honeſt loving friend *Criſpin de Pas* of *Vtrecht* are of moſt price, theſe cut to the life, a thing practiſed but of late yeares: their pieces will beſt inſtruct you in the countenance, for the naturall ſhadowes thereof the caſt and forme of the eye, the touch of the mouth, the true fall, turning and curling of the haire, for ruffes, Armor, &c. *Crispin. de Passe.*

When you are ſomewhat ready in your draught (for which you muſt provide pens made of Ravens quils, blacke lead, dry pencils made of what colour you pleaſe by grinding it with ſtrong wort, and then rowling it up pencill-wiſe, and ſo let it dry) get my booke, entituled the *Gentlemans Exerciſe*, which will teach you the uſe and ordering of all manner of colours for Limning, as how to make any one colour what you pleaſe by the compoſition of many, as a Scarlet, Carnation, Flame-colour, all manner of Greenes for Leaves or Banckes, Purples for the breake of the morning, the Violet, the Hyacinth, &c. all manner of changeable colours in garments of Silke, brownes and blackes for haire colours, the colours of barkes of Trees, the Sea, Fountaines, Rockes, Fleſh-colours or Carnations for the face and complexion with the manner of preparing your card, in briefe whatſoever is needful to be known of a practitioner. Now having your colours in their ſhels finely ground and waſhed, and variety of pencils great and ſmall, begin firſt to waſh over ſome plaine printes, then after to imitate to the life (according unto my directions in that booke:) wherein by degrees you will take incredible delight, & furniſh your conceipts & devices of *Emblems*, *Anagrams*, and the like with bodies at your pleaſure, without being beholden to ſome deare and nice profeſſed Artiſt.

Painting in Oyle is done I confeſſe with greater iudgement, and is generally of more eſteeme then working in water colours; but then it is more Mechanique and will robbe you of over much time from your more excellent ſtudies, it being ſometime a fortnight or a moneth ere you Of painting in Oyle.

can finish an ordinary peece. I have knowne *Michael Ianſſ* of *Delf* in *Holland*, the most excellent Painter of all the Low-Countries, to have beene (at times), a whole halfe yeere about a picture, yet in the end to have blurred it out (as it is his manner) for some small disresemblance, either in the eye or mouth; so curious is the workemanship to doe it well: beside, oyle nor oyle-colours, if they drop upon apparell, wil not out; when water-colours will with the least washing. But lest you should thinke mee ignorant or envious, I will not conceale from you the manner of working herein, and though it may be you shall not practise it, it may profit others.

Of preparing your table for an oyle picture.

First, for your table whereupon to draw your picture, plane it very even, and with Size (made of glue sodden long in faire water, till the glue be quite dissolved) mingled and heat with Spanish white finely ground, white it over; then let it dry, then white it over againe, and so the third time, then being dry, scrape it very even with a sharpe knife till it be smooth, then prime it with red lead or some other colour, which being dry, draw your picture out upon it with a peece of chalke, pencill of coale; lastly, with blacke lead; so lay on your colours.

Grind all your colours in Linseede oyle, save when you grinde your white for ruffes and linnen; then use the oyle of Walnuts, for [a] Linseede oyle will turne yellowish.

[a] The fitter for our yellow Ruffes.

Having all your colours ready ground, with your pallet on the thumbe of your left hand, and pencils for every colour, in the same lay your colours upon your pallet thus: first, your white Lead, then Lake, Ivorie blacke, Sea-coale blacke (as you see the complexion) Lampe blacke, umber for the haire, red Lead, yellow Oaker, Verdigreace; then your Blewes, Masticot and Pinke, the rest at your pleasure, mixing them on the other side of the pallet at your pleasure.

To begin a Picture, first draw the Eye, the white thereof make of white Lead with a little Charcoale black; having

having finiſhed it, leave from the other Eye the diſtance of an Eye, then draw the proportion of the Noſe, the compaſſe of the Face, after that make the Mouth, the Eare, the Haire, &c.

After you have made the white of the Eyes, and proportion of the Noſe, &c. lay your Carnation or Fleſh colour over the Face, caſting in here and there ſome ſhadowes which worke in with the fleſh colour by degrees. Your fleſh-colour is commonly compounded of white lead, lake, and vermilion, but you may heighthen or deepen it at your pleaſure.

Then ſhadow the face all over as you ſee cauſe, and finiſh the Noſe, compaſſing the tip of it with ſome darke or light reddiſh ſhadow.

The ſhaddowes for your face are compounded commonly of Ivory, blacke, white Lead, Vermilion, Lake, Seacoale, blacke, &c.

Then ſhaddow your cheekes and lips (with the mouth-ſtroke, which make of Lake only) with Vermilion and Lake as you liſt mixed together.

Now make the Circles of the Eyes. For the gray Eye, take Charcoale blacke and white Lead heighthened or deepened at your pleaſure.

For the blacke Circle of the Eye, take Vmber, Seacole-blacke, and a little white, and mixe them as you thinke it fit.

For the round Ball in the Eye take Lampe-blacke and Verdigreace, for Lampe-blacke will hardly dry without it.

For the hands and the ſhaddowes betweene the fingers uſe the ſame fleſh-colours and ſhaddowes as in the Face, for the heighthening or deepening.

If you would make a fleſh-colour of a ſwarthy complexion, mingle white Lead, Lake, and yellow Oker together, and in the ſhaddowes, put in ſome Vmber and Seacoale blacke.

For *blacke haire*, take Lampe-blacke onely, and when you

you will have it brighter, mixe it with a little Vmber, white, and red Lead

For *flaxen haire*, take Vmber, and white Lead; the browner you will have it, put in the more Vmber, the whiter more white; but if darker, yet adde to a little Sea-coale-blacke.

For *yellow haire*, take Masticote, Vmber, yellow Oker, and a little red Lead; if you will have it redder, put in the more red Lead and Vmber.

For a *white haire*, take halfe Ivory blacke, and halfe of Vmber, and with your knife temper them well upon your pallet with white Lead, with more white or Vmber, or Ivory, raising or deepening it at your pleasure.

For the teeth, take white Lead, and shaddow it with Char-coale blacke.

For Ruffes, Lawnes, Linnen.

For Linnen take white Lead mingled with Char-coale blacke, so making it whiter or darker at your pleasure; for your fine Lawnes, put a little oyle smalt in amongst it, and with a fine little bagge of Taffata stuffed with wooll or the like, take up the colour and presse it hard downe where you would have it.

For Velvets of all colours

For *blacke-velvet*, take Lampe-blacke and Verdigreace for your first ground; but when it is dry, lay it over with Ivory blacke and Verdigreace, (to helpe it to dry) and for the shaddow use white Lead, with a little Lampe-blacke.

For *Greene Velvet*, take Lampe-blacke, and white Lead, and worke it over like a Russet Velvet; then being dry, draw it onely over with Verdigreace, and a little Pinke, and it will be a perfect Greene Velvet.

For

For a *Sea-water Greene Velvet*, lay on the foresaid mingled Russet Verdigreace onely; if you will have it more grassie, put to more Pinke.

For a Yellowish Greene, put a little Masticot among your Verdigreace at your pleasure: but note this, all your shaddowing must be in the Russet, and these Greenes onely drawne lightly over.

For *Red Velvet*, take Vermillion, and shaddow it with *Browne* of *Spaine*, and where you will have it darkest; take Sea-coale blacke mingled with *Spanish Browne*, and shaddow where you will, letting it dry; then glaze it over with Lake, and it will be a perfect Red Velvet.

For a *Crimson* or *Carnation Velvet*, put the more or lesse white Lead to the Vermilion, as you shall see cause.

For *Blew Velvet*, take Oyle Smalt, and temper it with white Lead; the brighter you will have it, put in the more white; the sadder, the more Smalt.

For *Yellow Velvet*, take Masticot and yellow Oker, and deepen it for the shaddow with Vmber.

For *Tauny Velvet*, take Browne of Spaine, white Lead, and Lampe blacke, mixed with a little Verdigreace to shadow it, where you see occasion; and when it is dry, glaze it over with a little Lake, and red Velvet added unto it.

For *Purple Velvet*, take Oyle Smalt, and temper it with Lake, halfe Lake, halfe Smalt; then take white Lead and order it as bright or as sad as you list.

For *Ash-coloured Velvet*; take Char-coale blacke, and white Lead, and make a perfect Russet of the same, deepening it with the black, or heighthening it with your white at your pleasure.

For *Haire-coloured Velvet*, grinde Vmber by it selfe with Oyle, and lay it on your picture, and heighthen with white Lead and the same Vmber.

For Sattens in Oyle Colours.

For *Blacke Satten*, grinde Lampe blacke, with Oyle, then

mixe it with some white Lead; where you will have it shine most, mingle some Lake with your white Lead.

For *White Satten*, take white Lead ground with Oyle then grinde Ivory blacke by it selfe, and where you will have it sad, adde more of the blacke.

For *Greene Satten*, take Verdigreace and grinde it by it selfe, then mixe some white Lead with it; and where you will have it bright, adde some Pinke: if more inclining to a Popingjay, adde more Pinke to your white Lead: and to deepen it more, adde more Verdigreace.

For *Yellow Satten*, grinde Masticot by it selfe, yellow Oker by it selfe, and Vmber by it selfe; where you will have it lightest, let the Masticot serve; where a light shadow, Let the Oker serve; where the darkest or saddest, Vmber onely.

For *Blew Satten*, take Oyle, Smalt, and white Lead, ground by themselves; white Lead for the heighthening and Smalt for your deepening, or darkest shaddow.

For *Purple Satten*, mixe Oyle, Smalt, with Lake, and white Lead: heighthening with white Lead.

For *Orenge Tauny Satten*, take red Lead and Lake; where you will have it brighteſt take red Lead by it selfe, and where made sad, Lake.

For *Red Satten*, grinde Browne of Spaine by it selfe, mingling Vermilion with the same; where you would have it light, put in a little white Lead.

For *Haire coloured Satten*, take Vmber and white Lead; heighthen with your white Lead, and for the darke shaddow of the cuts, adde to your Vmber a little Seacoale blacke.

For Taffata's.

Make your Taffata's all one as you doe your Sattens, but you must observe the shaddowing of Taffata's; for they fall more fine with the folds, and are thicker by much.

For

For changeable Taffata's, take ſundry colours, what you pleaſe, and lay them upon your garment or picture one by another; firſt caſting out the folds, then with your Pencill driving and working them finely one into another.

For Cloth.

Coth likewiſe is as your Sattens, but that you muſt not give ſo ſhining and ſudden a gloſſe unto it.

For Leather.

As Buffe, take yellow Oker, and ſome white Lead mixed with it: and where you will have it darker by degrees, mixe Vmber with it, and when you have wrought it over, take a broad Pencill and frieze it over with Vmber and a little Sea-coale blacke.

For yellow Leather, take Maſticot and yellow Oker, ſhaddow it with Vmber at your pleaſure.

For blacke Leather for ſhooes, Lampe blacke, ſhadowed with white Lead.

For white Leather, white Lead, ſhaddowed with Ivory blacke.

To expreſſe Gold and Silver.

To expreſſe Gold upon Armour, or the hilt of a Sword or Rapier, take Vmber, Red Lead, and Maſticot; lay your ground onely Red Lead, if you pleaſe mixed with a little Pinke, and where you will have the ſhaddow darke, uſe Vmber; where the light, Maſticot.

For Silver, take Charcoale, blacke and white Lead; where you will have it darke, uſe more Charcoale, and for the light, give it a bold and ſudden ſtroke with your white. And thus you make your Pearle. Note, that you

must grinde your Sea-coale and Char-coale (of a Sallow if you can get it) in faire water first, and when it is dry, grinde it in Oyle.

For Skie and Landscaps.

For a Sky or Landscaps, that seeme a great way off, take Oyle Smalt, or Bice if you will, and with Linseed Oyle onely temper it on your pallet (for in grinding Smalt, or Bice, they utterly lose their colour) with white Lead, and where it looketh red as the morning, use Lake, &c.

Of Wood colours, Barkes of Trees, &c.

Your Wood colours are compounded either of Vmber and white, Char-coale and white, Sea-coale and white, Vmber blacke and white, or with some greene added. Sometime adde a little Lake or Vermilion.

Of sundry Greenes in Oyle.

For a deepe and sad Greene, as in the in-most leaves of trees, mingle Indico and Pinke.

For a light Greene, Pinke and Masticot: for a middle and Grasse greene, Verdigreace and Pinke.

Remember ever to lay on your Yellowes, Blewes, Reds, and Greenes, upon a white ground which giveth them their life.

To make cleane your Pencils, rub Soape hard into them, and lay them by a while, after wash them in warme water.

To make cleane your grinding Stone and Mullar, rub it over with crums of bread.

To keepe your Colours from drying in the heate of Summer, set them in the bottome of a Bason of water.

If you would get farther experience, acquaint your selfe

ſelfe with ſome of our excellent Maſters about *London*, where there are many, paſſing judicious and skilfull.

The onely and moſt eſteemed Peece in the world for Iudgement and Art, is the battaile (commonly called, the Battaile of Doomes day) fought in the night betweene *Selym* the firſt Emperour of the *Turkes*, and *Iſhmael Sophi* King of *Perſia*, It is a night peece done by *Bellino*, the famous *Venetian* Painter, by the commandement of *Selym* after his victory, and ſent as a preſent to the Duke and State of *Venice*, where it yet hangeth in their Councell Chamber.

There is likewiſe a very rare and admirable peece in *Andwarpe*, done by a Blackeſmith upon this occaſion. This Smith falling in love with a Painters Daughter, (who vowed never to marry any, but of her fathers profeſſion) gave over the Trade of a Smith, and fell to painting ſome foure or five yeares: in which time, the hope of gaining a faire maid guiding his hand hee became ſo cunning, that he not onely obtained his Wench, but a maſſe of wealth by his Pencill; there being offered for his one peece alone, ſeven thouſand Crownes. It hangeth in one of the great Churches there S. *Georges* or our *Ladies*, I remember not well which. But thus much of Drawing and Painting in generall.

Now it ſhall not be amiſſe, for the advancement of this excellent skill, which none can love or admire more than my ſelfe (that I may omit the lives of the ancient Græcian and Romane Painters) to come neere our times, and acquaint you with the beſt Maſters *Italy* alone hath afforded.

Ioannes Cimabus.

Italy being over runne, and miſerably waſted with warres, what time all good learning and Arts lay neglected about the yeare 1240. Painting and Painters were

there so rare, that they were faine to send into *Greece* for men skillfull herein. Of whom the *Italians* learned the rudiments and principles of this Art, in a manner quite lost amongst them. So that while certaine Græcian Painters, sent for by some of the Nobility of *Florence*, were painting a Church in *Florence*, one *Ioannes Cimabus* a young man, and naturally affecting this Art, grew so farre into familiar acquaintance with them, that he learned the manner of their draught, and mingling colours, that in a short time he excelled the best Masters among them; and was the first that I can find among the *Italians*; that brought Painting into credit, and got a name by his skill herein. For some of his peeces for the rarity were carried out of his house into the new Church in *Florence*, with Musicall Instruments of all sorts, and solemne procession: other being vttered at great rates over all *France* and *Italy*; Insomuch, as *Charles* the *French* King moved with his fame, came to *Florence* to see his Worke. He dyed in the yeare 1300. leaving behind him his Scholler *Giotto*, who by the opinion of *Dantes* in his Purgatory farre surpassed him; He was so humorous, saith the Interpreter of *Dantes*, that if himselfe or any other espyed any fault in his worke, he would (like *Michael Ianss.* now living at *Delse* in *Holland*) deface and breake it in peeces, though he had bestowed a twelve-moneths paines thereon.

Andrea Tassi.

About this time also, the Græcians brought the Art of working in *Musiue*, or *Mosaique* to *Venice*, where in S. *Markes* Church they wrought it; with whom *Tassi* falling acquainted, he drew one of the best Masters among them, named *Apollonius*, to *Florence*, who taught him to make *Mosaique* Glasses, and to temper the size for them: so they wrought together; but the rudenesse of that age

was

was such, that neither they nor their workes were in that esteeme as they deserved.

Gaddo Gaddi.

About this time also lived *Gaddo Gaddi*, a very rare Master, a *Florentine* borne (for the fine and subtile aire of *Florence*, hath produced men of more sharpe and excellent spirits, than any other place of *Italy*) who excelled in Mosaique, and wrought it with better judgement than any before him; insomuch as he was sent for to *Rome*, *Anno* 1308. the yeare after the great fire, and burning of the Church of S. *Iohn Laterane*, and the Pallace of Pope *Clement* the fifth: whence well rewarded, he returned backe into *Tuscane*, where he dyed. *Anno.* 1312.

Margaritone.

Margaritone was borne in *Arezzo*, a very skilfull Master: he was the first that devised laying Gold or gilding upon Bole Armoniacke to be burnished, as we see it in knops now adayes upon the Valences and Canopies of beds; and to make a Glew for Picture Tables, that should never decay.

Giotto.

Giotto was not onely a rare Painter, but also an excellent Architect, for all manner of curious conceipt in building: and to say truth, was the first who of latter times in *Italy* brought picture into admiration, and her true height. He was borne at *Vespignano*, a village foureteene *Italian* miles from *Florence*: his Father was an husbandman, and *Giotto* being a Boy of some twelve yeares of age, was set by him to keepe sheepe: but Nature having ordained him for another end; the Boy while hee was

tending

tending his sheepe, would be practising with a sticke upon the sand, or dusty high-way, or upon voyde places upon walles with a Coale, to draw whatsoever sorted with his fancy. It fortuned on a time, while he was drawing the picture of one of his sheepe, *Cimabus* to passe by, who admiring such Art in the Boyes draught, (who had never any other direction save out of his naturall inclination) demanded of him if he would dwell with him: who answered, Yea, if his father were so contented. The father agreed, and placed him with *Cimabus*, who in short time so excelled, that he farre surpassed the rusticke Greeke manner of working, bringing forth a better Moderne Art, and the true working by the life, which had not beene knowne in two hundred yeares before. He was very inward and familiar with *Dantes* the Poet, whose picture he drew: he was of all others famous for his skill and conceipt in expressing affections, and all manner of gesture, so that he might truly be called Natures Scholler. His workemanship is especially seene at *Aceſi*, a City of *Vmbria*, in the Cloisters of S. *Francis*, where the body of S. *Francis* lyeth buryed: where among other rare inventions of his, is to he seene a Monke kneeling before Obedience, who putteth a yoake upon his necke, he holding up both his hands to heaven, and shee laying her forefinger upon her mouth, casteth up her eyes towards Christ, from whose side the blood issueth in great abundance. On either hand of her, stand wisedome and humility, to shew where true obedience is, there is wisedome and humility, which helpe to finish every good worke: on the other side is an history where chastity standeth upon a strong and high rocke, as not to be wonne, or moved by the force of Kings, though they seeme to offer Crownes, Scepters, and Palmes. At her feete lyeth purity, in the shape of a child washing it selfe, and by chastity standeth pennance, having driven away with her discipline winged Love: in a third place standeth poverty barefooted,

treading

treading upon thornes, a dogge barking at her: at one ſide, a child throwing ſtones at her, on the other, another child with a ſticke putting the thornes towards her legs. This poverty is married to Saint *Francis*, whom Chriſt giveth by joyning their hands: in a fourth place is Saint *Francis*, praying with ſuch great devotion, and inward affection expreſſed in his countenance, that it detaineth the beholder with ſingular admiration. From thence returning toward *Florence*, he wrought in diſtemper (as we call it) or wet with ſize, ſixe hiſtories of patient *Iob*, wherein are many excellent figures: among others the poſitures and countenances of the meſſengers, bringing the ſorrowfull newes unto him, which are not to be mended: withall a ſervant, with one hand keeping off the flies from his ſore maſter, and with the other ſtopping his noſe: the countenances and draperies of the ſtanders by done with ſuch grace and judgement, that the fame hereof preſently went over all *Italy*. Inſomuch that Pope *Benedict* ſent a meſſenger from *Rome* into *Tuſcany* to know what manner of man *Giotto* was, and what his workes were; being purpoſed to beautifie Saint *Peters* Church with ſacred Hiſtories by the hand of ſome excellent maſter. This Meſſenger or Courtier from the Pope, taking his journey to *Florence*, paſſed by *Siena*, and ſtill enquiring out the beſt Maſters, tooke a draught of ſomething from every one of them to carry backe to the Pope, to chooſe as he thought beſt: comming to *Florence* in a morning betimes, he came to the ſhop of *Giotto*, deſiring (as he had done of others) to give him a touch with his pencill, or ſome peece to ſhew his holineſſe: *Giotto* being merily diſpoſed, tooke a ſheete of paper, upon which, with a pencill (ſetting one arme under his ſide) he drew ſo abſolute a Circle, that by no compaſſe a truer could bee drawne: having done, ſmiling he gave it to the Courtier, ſaying, there is my draught. The Courtier imagining he had flouted him, ſaid, is this all? *Giotto* replyed, it is all,

and more than enough. When the Pope with others of judgement saw it, and hard the manner how carelesly he did it, he admired and confessed, he passed all men of his time in excellency: this being knowne, it grew a Proverbe in *Italy*, *More round then Giotto's Circle*. The Pope after this, did him much honour, and very liberally rewarded him. Hee had painted upon a certaine wall the picture of the Virgin *Mary*, and when this wall was to be mended, such care (by reason of the excellency of his Art) was had of this picture, that it was cut square and taken downe whole out of the wall with a great deale of paine and cost. He made in *Mosaique*, in the fore court of Saint *Peter*, the ship wherein *Peter* and the Apostles were in danger of drowning, their actions and gestures full of feare, the sailes full of wind, with the behaviour of Fishermen in such extremity. At *Avignon* hee wrought for Pope *Clement* the fift; and in many other places of *France* his workes are yet remaining. *Anno* 1316. he was at last sent for by *Robert* King of *Naples*, for whom there (in the Church of the Cloyster of Saint *Clare*) he made many histories both of the Old and New Testament, with the whole history of the Revelation: it is said that herein his invention was admirable, and that he was much holpen by his deare and ingenious friend *Dantes* the Poet. The King was not onely pleased with the excellency of his hand, but with his many witty answers and conceipts; wherefore sometime he would sit by him halfe a day together to see him worke. Once the King said unto him, *Giotto* I will make thee the foremost man of my Court; I beleeve it (quoth *Giotto*) and that (I thinke) is the reason why I am lodged in the Porters lodge at your Court gate. Another time also the King said thus unto him, *Giotto* if I were as thou, the weather is so exceeding hot, I would give over Painting for a while; whereunto *Giotto* replyed, indeed Sir, if I were as you, I would let it rest indeed. Another time, being at worke in the great

Hall

Hall of the Court, the King merily requested him, to paint him out his Kingdome; *Giotto* made no more adoe, but presently painted an Asse with a Saddle on his backe, and smelling at another new Saddle that lay before him at his feete, as if hee had a mind to that, rather than the other upon his backe; and upon each Saddle a Crowne and a Scepter: the King demanded what he meant thereby: *Giotto* replyed, Such is your Kingdome and Subjects, for they desire new Lords daily. In his returning to *Florence*, he made very many rare peeces by the way: devised many excellent Models for building; beside other his workes in Carving, Plaistique, &c. The City of *Florence* not onely Roially rewarded him, but gave him and his posterity a Pension of an hundred Crownes a yeare, which was a great summe in those times.

He dyed to the griefe of many, in the yeare 1336. and was buried at *Florence*, upon whom *Angelus Politianus* wrote this Epitaph worthy so excellent a man.

Ille ego sum per quem pictura extincta revixit,
Cui quàm recta manus, tam fuit & facilis.
Naturæ deerat, nostræ quod defuit arti,
Plus licuit nulli pingere nec melius.
*Miraris * turrim egregiam, sacro are sonantem,*
Hæc quoque de modulo crevit ad astra meo:
Denique sum Iottus, *quid opus fuit illa referre?*
Hoc nomen longi carminis instar erit.

* The Modell of the steeple of the chiefe Church in *Florence*.

Stephano Fiorentino.

This *Stephano* being *Giotto's* Scholler, what with his Masters furtherance, and his owne industry, became not onely equall to his master, but in some respects excelled him, as many of his workes doe manifest, namely the Virgin *Mary* in the Church called *Campo Santo* at *Pisa*, which to say truth, excelled that of his Masters in the

Cloister of *Santo Spirito* in *Florence*. He painted the transfiguration of our blessed Saviour in the Mount with *Moses* and *Elias*, where the light was seene to shine downe upon the Apostles, who with such a faire action lay so wrapped in their mantles that yee might perceive all the foldings upon the joynts, and made the nakednesse to shine thorow their thinne cloathes, which was never seene before or used by *Giotto*. In another Chappell he made the fall of *Lucifer*, wherein he shewed many excellent foreshortnings of bodies, armes, and legges: wherefore by the Artists of his time, he was named *Occhio di Natura*, the eye of nature, he wrought at *Rome*, *Milane*, and many other places; many excellent pieces of his are yet to be seene in *Florence*, which for brevity I omit: he dyed *Anno* 1350.

Petro Laurati of Siena.

Petro Laurati was famous in his time, especially for making of *Glories*, wherein he surpassed all others before him. At *Arezzo* with excellent skill hee painted, upon a seeling, Angels dancing as in a ring about *Mary*, seeming to sing and play on instruments; where in their eyes and countenances you may see expressed a true godly joy: another troope of Angels with various and delicate action carrying her up into heaven; he dyed, 1350.

Bonamico Buffalmacco.

Buffalmacco was scholler to *Taffi*, and, as excellent in his profession, so was he merry and of pleasant conceit, wherefore he was familiar with *Bruno* and *Calandrino*, rare Artists and of his owne humor, many of whose jestes are recorded by *Boccace*. *Buffalmacco* being a young youth while he dwelt with *Taffi*, was called up by his master by two or three of the clocke in winter mornings

to

to his worke, grinding of colours or the like, which grieved him much: and bethinking himselfe how to make his master keepe his bed, he got up in the fields some thirty or forty Dorres or Beetles, and a little before his master should rise, fastning little waxe candles upon their backes, puts them in, lighted, one by one into his masters chamber; who seeing the lights mooving up and downe, began to quake for feare, committing himselfe to God with harty prayer, and covered himselfe over head and eares in his bed, having no mind to worke or awake *Buffalmacco*. In the morning he asked *Buffalmacco* if hee had not seene a thousand Divels as he had; who answered no, for he was asleepe, and wondered he called him not: called, said *Taffi*? I had other things to thinke of than to paint, I am fully resolved to goe dwell in another house. The night following though *Buffalmacco* had put in but onely three lights into his chamber, yet could he not sleepe for feare all that night: it was no sooner day but *Taffi* left his house with intent never to come into it againe. *Buffalmacco* hereupon went to the priest of the parish to desire his advice telling him that in his conscience the divell next unto God hated none more than painters: for that, said *Buffalmacco*, we make him odious in the peoples eyes by painting him terrible and in the vglyest shape we can devise: and more to spight him, we paint nothing but Saints in Churches to make the people more devoute than otherwise they would, wherefore the divels are very angry with us, and having more power by night than by day, they play these prankes, and I feare they will doe worse except wee give over this working by candle-light. This hee spake so confidently, and in so demure manner to the Priest, that the Priest avouched it to bee true, and with great reasons perswaded *Taffi* ever after to keepe his bed; which being published about, working by candle-light was left thorow the towne ever after. The first proofe of his skill he shewed

at a Nunnery neere *Pisa* now wholly ruined, being the birth of Christ, where *Herod* killed the children of *Bethlem*; where the affections and lookes of the murtherers, Mothers, Nurses resisting with biting, scratching, tearing, pulling, &c. are excellently expressed. Moreover, he drew the foure Patriarkes, and the foure Evangelists where he expres'd Saint *Luke* with great art, blowing the inke in his pen to make it runne. He was in his time one of the merriest and finest companions of the world: he died, *Anno* 1340.

Ambrosio Lorenzetti of Siena.

This *Ambrosio* was a painter of *Siena*, he was chiefely commended for that grace he had in contriving postures and accidents of History: he was the first that most lively could resemble tempests, stormes, raine, &c. He was very moderate, and went rather like a Philosopher than a painter. He dyed at *Siena*.

Petro Cavallini of Rome.

This was scholler unto *Giotto*, and wrought with him in the ship of *Mosaique* in the front of Saint *Peters* in *Rome*. There is yet a Crucifixe of his yet to be seene at *Arezzo*, and another in the Church of Saint *Paul* in *Rome*, of admirable life and skill. He was wondrous devoute and Religious. He dyed 1363. and lyeth buried at *Pauls* without *Rome* with this Epitaph.

Quantum Romana PETRVS decus addidit vrbi:
Pictura tantum dat decus ipse Polo.

Simon of Siena.

Simon of *Siena* was a rare Artist, and lived in the time of

of the famous and Laureate Poet *Francis Petrarch*, in whose verses he liveth eternally, for his rare art and judgment showne, in drawing his *Laura* to the life. For invention and variety he was accounted the best of his time.

Andreas Orgagna.

Andreas Orgagna was a *Florentine*, and both a Painter, Poet, Architect and Carver, though hee began first with carving. One of his best peeces he wrought in *Pisa*, which was all sorts of worldly and sensuall Epicures, rioting and banquetting under the shaddow of an Orenge tree, within the branches and bowes whereof, flye little Amorettos or Cupids shooting at sundry Ladies lasciviously dancing and dallying amongst them; which Ladies were then living, and discerned by their severall countenances: as also many Gallants and Princes of that time drawne in the same Table. On the other side of the Table, he made an hard Rocke, full of people, that had left the world, as being Eremites, serving of God, and doing divers actions of piety, with exceeding life: as here one prayeth, there another readeth, some other are at worke to get their living, and among the rest, there is with admirable art and judgement, an Eremite milking of a Goat. Withall, Saint *Macharius*, who sheweth the miserable estate of a man to three Kings riding on hunting in a great state with their Queenes, and sheweth them a grave, wherein lye three dead Kings, whose bodies are almost rotten; whereon they looke with a great feare, lively expressed in their countenances: and one wishly looking downe into the grave, stoppeth his nose, &c. Over this flyeth death in black with a Sithe in his hand: all about on the earth lye people along of all ages, sexe, and condition, slaine, and dying by sundry meanes. He also painted the Iudgement, where hee placed in hell most of his foes

foes that had moleſted him, and among the reſt a Scrivener, whoſe name was *Ceccho de Aſcoli*, and knowne for a notable Knave in his profeſſion, and a Conjurer beſide, who had many wayes moleſted him: He was by children and boyes diſcerned to be the ſame man, ſo well had hee expreſſed him to the life. He dyed aged 60. yeares, 1389. and lyeth buryed at *Florence*.

Thomas Maſaccio.

This *Thomas*, ſirnamed *Maſaicco* or the Sloven (for that he never cared how hee went in his cloathes) was borne in the Caſtle of Saint *Iohn de Valderno*; and being a youth, ſo much addicted his mind unto painting, that he cared in a manner for nothing, not ſo much as to demand money of his debters where it was due but when meere neceſſity drave him thereunto; yet was he curteous unto all. Hee excelled in Perſpective, and above all other maſters laboured in Nakeds, and to get the perfection of foreſhortning, and working over head to be viewed ſtanding under. Amongſt other his workes, that of Saint *Peter* taking a penny out of the fiſhes mouth, and when he payed it for tole, is famous. In briefe, hee brake the Ice to all painters that ſucceeded for Action in Nakeds and foreſhortnings, which before him were knowne but of few. For by his peeces, and after his practice, wrought Fryer *Iohn* of *Fieſole*, Fryer *Phillip Phillipino*, *Aleſſan*, *Baldovinetri*, *Andrea del Caſtagna*, *Verochio Dominico de Grillandaio*, *di Botticello*, *Leonarde de Vinci*, *Pedro di Perugia*, Fryer *Bartholomew* of Saint *Markes*, *Mariotto*, *Albertinell*, the rare and very admired *Michael Angelo*, *Bonarotti*, *Raphael d' Vrbine*, and ſundry others. Hee dyed it was ſuſpected of poiſon in the 26. yeare of his age. His Epitaph was written in Italian by *Hannibal Caro*.

Leon

Leon Baptista Alberti.

This *Alberti* was an excellent linguist, having his Latine tongue very exactly. He was borne in *Florence*, and was both an excellent Painter and Architect; hee wrote tenne bookes of Architecture in Latine, which he published in print, Anno. 1481. Moreover he wrote three bookes of the Art of Painting, a Treatise of measuring heigthes, besides certaine bookes of Policy; with many other discourses. He was descended of a Noble house, and was very inward with Pope *Nicholas* the fift. He was excellent for the description of Battailes, night-works, glittering of weapons, and the like.

Fryer Phillipo Lippi.

Phillipo Lippi borne in *Florence*, was a poore Childe, and left fatherlesse and motherlesse, was brought up by an Aunt; at eight yeeres of age placed in a Monastery of the *Iacobines*, where out of his naturall inclination, he practised Drawing and Painting; and in short time grew to that excellence, that he was admired of all: making in his Cloyster many Historics in wet, after *Masaccio's* manner. At seventeene yeeres of age he forsooke his order. Being in *La Marca d' Ancona*, he put himselfe with some friends to Sea, who were in short time taken by the Pirats of *Barbary*, and sold into the Countrey for slaves, wearing heavy chaines about their legges. In this estate lived *Phillipo* eighteene moneths, but growing familiar with his Master, one day, when hee saw his time and his Master in a good humour, tooke a coale, and upon a white wall drew him from head to foot: this being seene of his fellow-slaves, and shewed unto his Master, who had never seene a picture before, was cause of his deliverance, for making his escape; or at least his Master wink-

ing thereat, he made shift to come to *Naples*, where he wrought in colours a most curious Altar-table for King *Alphonsus*. Hence he went to *Florence*, and made another Altar-table, which pleased *Cosmo de Medicis* wondrous well: whereupon hee was employed by *Cosmo* in making many small Pictures, whereof some were sent unto *Eugenius* the fourth, whereupon he grew in great favour with the Pope. He was so addicted unto Women, that what ever he got, he bestowed and spent it among them; whereupon *Cosmo* shut him up into a Chamber in his house, that he might follow his worke close; but having beene thus mewed up by the space of two dayes, the humor of gadding tooke him againe in the head: and one evening cutting his sheets, made ropes of them, and so gat out at a window. But shortly after, found and brought to *Cosmo* againe, he had liberty to goe and come at his pleasure, and was better attended and served than before. For said *Cosmo*, *The excellence of rare Spirits are heavenly formes, and no burthen-bearing Mules.* Many excellent peeces he made in *Florence*, admired and applauded by the best Masters. At *Prato* by *Florence*, where hee was acquainted, the Nunnes of *Sancta Margarita* procured him to make their high Altar-table, where being at worke, hee espied a beautifull Virgin, a Citizens daughter of *Florence*, whose name was *Francisco Bati*: This maid was there kept to be made a Nunne: she was most beautifull, her name was *Lucretia*, and so he wrought with the Nunnes, that he obtained leave to draw her Picture; but by continuall gazing upon her countenance, he became so enamoured of her, that what by close messengers and other meanes, he got her out of the Nunnery: hee got her away and married her, and by her he had a sonne, named also *Philip*, who became an excellent Painter. This Fryer *Philips* workes are to bee seene at *Prato*. And amongst other S. *Bernard* layed out dead, his brethren mourning about him, and many Cripples and diseased

diseased persons, which (as it was said) with touching the Hearse and his body, were healed. Then he most excellently wrought the Martyrdome of S. *Stephen*, the beheading of Saint *Iohn Baptist*, with many others. He died aged fifty seven, *Anno* 1438. Hee had a stately Monument of Marble erected over him; his Epitaph was written by *Angelus Politianus*, which for the elegancy I will set downe.

Conditus hîc ego sum, pictura fama, Philippus,
Nulli ignota meæ est gratia mira manûs.
Artifices potui digitis animare colores:
Speratâque animos fallere voce diu.
Ipsa meis stupuit Natura expressa figuris:
Meque suis fassa est artibus esse parem.
Marmoreo tumulo Medices Laurentius hîc me
Condidit: ante humili pulvere tectus eram.

Antonello de Messino.

Antonello borne at *Messino*, ought not to be forgotten, who was the first that brought painting in Oyle into *Italy*. For certaine Oyle-peeces being sent by the Merchants out of *Flanders* to *Alphonsus*, the first King of *Naples*, which the King had in great admiration, for that they could not be washed out with water; comming to the view of *Antonello*, *Antonello* could never bee in quiet untill he had found out the Inventor, whose name was *Iohn Van Eyck*, who entertained *Antonello* very curteously. and shewed him his Art what he could; but at last, *Iohn Van Eyck* dying, *Antonello* returned unto *Venice*, where his workes of the *Magnifici* were much admired, and for that he brought the working in Oyle the first into *Italy*; he was honoured with this Epitaph.

D. O. M.

Antonius pictor, precipuum Messanæ & totius Siciliæ ornamentum, hac humo contegitur: non solum suis picturis, in quibus singulare artificium & venustas fuit, sed & quod coloribus oleo miscendis splendorem & perpetuitatem primus Italicæ picturæ contulit, summo semper artificum studio celebratus.

Dominico Girlandaio.

This *Dominico* was a *Florentine*, by profession at the first a Gold-smith, but falling to Painting, he became a great Master therein. His first worke was a Chappell for the family of the *Vespucci*, wherein he drew in his Sea habit, and standing upon an unknowne shoare, *Americus Vesputius*, who gave *America* her name. His best peeces are to be seene at S. *Maria Novella* in *Florence*. He died *Anno* 1493.

Raphael D'Vrbine.

I overpasse for brevity sake, many other excellent and famous Artists of *Italy*, equalling the former, as *Bellino*, *Fallaiuoli*, *Botticello*, *Verrocchio*, *Andreas Mantegna* of *Mantua*, so highly esteemed and honoured of Duke *Ludovico Gonzaga*; *Francesco Francia*, *Michael Angelo*: and will comprise them in the excellency of one onely *Raphael D'Vrbine*, who was borne at *Urbine*; whose fathers name was *Giovanni de Santi*, a Painter also. This *Raphael* was brought up under *Petro Perusini* in *Perusia*, where he so gave his mind from a child unto drawing and Painting, that in short time hee contended for the Palme with the greatest Masters of *Europe*, and was for his admirable invention, sirnamed the *Wonderfull*. There was a great æmulation betweene *Raphael* and the aforenamed

named *Francesco Francia*, who lived and wrought at *Bologna*, till at the last through meere admiration, by report of each others skill, they grew most loving friends, greeting each other by letters continually; yet had *Francia* neither seene *Raphael Urbine*, nor any of his workes (by reason he was old and could not travaile, abiding alwayes in *Bologna*) untill it fortuned that *Raphael Urbine* having made a S. *Cicilia* in a faire Altar-table, for the Cardinall *De Pucci Santi quatro*, which was to bee set at *Bologna*, at S. *Giovanni Sopra Monte* (or on the Hill); which Table he shut in a Case, and sent it to *Francia*, as unto a deare friend, that if any thing were amisse, or it happened to be defaced or iniured in the carriage, hee would amend it: and beside, so much be friend him, as to set it up in the place appointed, and to see it want nothing fitting. When he understood thus much by *Raphaels* Letter, hee opened the Case with great joy, and set the peece in a good and faire light; which when he had throughly viewed, he was so amazed, and grew so out of conceipt of himselfe and his owne worke, confessing his worke to be nothing, in respect of *Raphael Vrbines*: which so strucke him to the heart, that he died (presently after he had set the peece in his place) *Anno* 1518. The fame of *Raphael Vrbine* at this time was so great, that he was sought for and employed by the greatest Princes of *Europe*, as namely the Popes, *Adrian* and *Leo*: *Francis* the first, King of *France*: *Henry* the eight, King of *England*; the Dukes of *Florence*, *Vrbine*, *Mantua*, and divers others. Those stately hangings of Arras, containing the History of S. *Paul* out of the *Acts* (than which, eye never beheld more absolute Art, and which long since you might have seene in the banquetting house at White-hall) were wholly of his invention, bought (if I bee not deceived) by King *Henry* the eight of the State of *Venice*, where *Raphael Vrbine* dyed. I have no certainty, but sure I am, his memory and immortall Fame are like to live in the

world for ever. If you would reade the lives at large of the most excellent Painters, as well Ancient as Modern, I referre you unto the two volumes of *Vasari*, well written in Italian (which I have not seene as being hard to come by; yet in the Libraries of two my especiall and worthy friends, M. Doctor *Mountford*, late Prebend of *Pauls*, and M. *Inigo Iones*, Surveyer of his Maiesties workes for building) and *Calvin Mander* in high *Dutch*; unto whom I am beholden, for the greater part of what I have heere written, of some of their lives.

Chap. XIV.

Of Armory, or Blazon of Armes, with the Antiquity and Dignity of Heralds.

IT is meete that a Noble or Gentleman who beareth Armes, and is well descended, bee not onely able to blazon his owne proper Coate, derive by pedegree the descent of his family from the originall, know such matches and allies as are ioyned to him in blood; but also of his Prince, the Nobility and Gentry where he liveth; which is not of meere ornament, as the most suppose, but diversly necessary and of great consequence: as had I fortuned to have lived in those times, when that fatall difference of either *ROSE* was to be decided by the sword; with which party in æquity and conscience could I have sided, had I beene ignorant of the descent and pedegree Royall, and where the right had beene by inheritance of blood, Match, or Alliance.

How should we give Nobility her true value, respect, and title, without notice of her Merit: and how may we guesse her merit, without these outward ensignes and badges of Vertue, which anciently have beene accounted sacred and precious; withall, discerne and know an intruding

truding upstart, shot up with the last nights Mushroome, from an ancient descended & deserved Gentleman, whose Grandsires have had their shares in every foughten field by the English since *Edward* the first ? or my selfe a Gentleman know mine owne ranke ; there being at this instant the world over, such a medley (I had almost said Motley) of Coates, such intrusion by adding or diminishing into ancient families and houses ; that had there not beene within these few yeares, a iust and commendable course taken by the right Honourable the Earles *Marshals*, for the redresse of this generall and unsufferable abuse, we should I feare me within these few yeeres, see Yeomen as rare in *England*, as they are in *France*.

Besides, it is a contemplation full of pleasing varietie and for the most part, sympathizing with every Noble and generous disposition ; in substance the most refined part of Naturall Philosophie, while it taketh the principles from Geometry, making use almost of every severall square and angle. For these and other reasons, I desire that you would bestow some houres in the study of the same : for a Gentleman Honourably descended to bee utterly ignorant herein, argueth in him either a disregard of his owne worth, a weakenesse of conceipt, or indisposition to Armes and Honourable Action ; sometime meere Ideotisme, as *Signeur Gaulart*, a great man of *France* (and none of the wisest) inviting on a time many great personages and honourable friends to his Table, at the last service a March-pane was brought in, which being almost quite eaten, hee beethought himselfe, and said ; It was told mee, that mine Armes were bravely set out in Gold and Colours upon this March-pane, but I have looked round about it and cannot see them : Your Lordship (said one of his men) eate them up your selfe but now. What a knave (quoth *Monsieur Gaulart*) art thou? thou diddest not tell mee before I eate them, that I might have seene what they had beene.

The

Lib. 1.

The dignitie and place of an Herald, among the ancient *Romanes* was very great; that same *Ius Feciale*, or Law of Armes, being first instituted by *Ancus Martius*, as *Livy* testifieth, though some ascribe it to *Numa Pompilius*, who ordained a Colledge of Heralds.

Dionysius Halicernassæus antiquit. Rom. lib. 1.

The office of an Herald, was to see that the *Romanes* made not warre injustly with any of their confederates; to determine of warre, peace, leagues, agreements, wrongs taken or offered by them or their enemies, and the like.

Now if the enemy had offered them wrong, or taken away any thing from them by violence, they first sent Messengers to demand their right, and the restoring of that they had taken away: which was done in a solemne forme, and the words pronounced distinctly, and with a loud voyce: and this manner of delivering their message, was called *Clarigatio*. The forme was this, *Iovem ego testem facio, si ego impiè injusteque illas res dedier populo Romano mihique exposco, tunc patriæ compotem nunquam finas esse.* If they refused their demands or to make restitution: first all league and friendship (if any were betwixt them) being renounced and broken, after thirty dayes, (which they solemnely observed) they proclaimed open warre, and with fire and sword invaded the enemies countrey, and by force recovered their owne.

Neither was it lawfull, for either Consull or Senate, or any of the common-people, to take up Armes against an enemy, without the consent and approbation of the Heralds.

Baltasar Ayala de jure & officijs Bell. lib. 1.

Amongst the Heralds, there was one the chiefe and above the rest, whom they called *Pater Patratus*; and he was chosen one who was to have children, and his owne father alive: him, one of the inferior Heralds, crowning his head and Temples with Vervaine, made him the chiefe or King, either in concluding peace, or denouncing warre.

The

The most ancient forme of denouncing warre, is set downe at large by *Livy*. The *Tybarens* are reported to have beene so just in their making warre, and defiance of their enemies, that they would never meete them, but first they would send them word of the day, place, yea, and very houre they meant to fight. *Liv. lib. 1. & Gel. lib. 16. ca. 4. & Dion. Halicarn. lib. 2. antiquit. Rom.*

Moreover, if any complaint by the enemy were made of breach of the league, the Heralds examined the truth, and having found out the Authors, they delivered them up to the enemy to doe with them as he listed: or if any without the consent of the people, Senate and Heraldes, either fought or made peace, entered league, &c. the Romanes freed themselves againe, by delivering up the Authors to their enemies. So were the Consuls T. *Veturius* and *Sp. Postumius* for their error at *Candium*, and making peace with the *Samnites* contrary to the will of the people and Senate, together with T. *Numitius* and Q. *Æmilius* Tribunes, delivered to the enemy. The words of *Postumius* himselfe (who made request that himselfe with the rest, who had offended, might be delivered to the enemy) are thus recorded by *Livy*. *Dedamur per feciales, nudi vinctique, exolvamus religione populum, si qua obligavimus: ne quid divini humanive obstet, quo minus justum piumque de integro ineatur bellum.* The forme and words on their delivery to the enemies hands, were these: *Quandoquidem hisce homines, iniussu populi Romani, Quiritum fœdus ictum iri sponderunt, atque ob eam rem noxam nocuerunt: ob eam rem quo populus Romanus Scelere impio sit solutus, hosce homines vobis dedo.* And so many yeares after was C. *Mancinus* delivered to the *Numantines*, with whom hee had entered into league contrary to the will, and without the knowledge of the Senate. *Livius lib. 9. Cicero Offic. lib. 3. Flor. l. 2. c. 18. Vide Nonium Marcellum, lib. 3.*

Heralds also examined and determined of wrongs and iniuries done unto Embassadours, and punished them by delivering up in like manner, the parties offending, unto the nation or State offended.

They looked also to the strict observing of every branch of the league, or truce; in briefe their Authoritie was comprized in these few words, *Belli, pacis, fœderum, inducíarum, oratorum, feciales judices sunto.*

Cicero lib. 2. de legibus.

Spurius Fusius was the first Herald that ever was created among the *Romanes*, and had the name of *Pater Patratus* in the warre which *Tullus Hostilius* made against old Latines.

Their priviledges were great and many, and too long for me here to reckon up. And to conclude, for farther search of their institution, priviledges, and Office, I referre you to *Iehan le Feron, a French* Author.

De la primitive Institution des Roys, Heraulds et poursuivans d'armes.

I purpose not heere to enter into a large field and absolute discourse of Blazonry with all the lawes and termes thereof, having beene already prevented by *Bara, Upton, Gerrard Leigh,* Master *Ferne,* Master *Guillam* (late *Portcullois* pursuivant) in his Methodicall Display of Heraldry, with sundry others. So that, in a manner, more cannot be said than hath beene: my selfe besides having written something of this subject heretofore, but onely to point unto you as a stranger upon the way, the fairest and shortest cut unto your journies end in this Art.

The word *Blazon* is from the *French Emblazonner*; and note that we in *England* use herein the same tearmes of Art with the *French*: because the ancients of our Nobilitie for the greater part, acknowledge themselves to bee descended out of *Normandy*, and to have come in with the Conquerour, many retaining their ancient *French* names, and *Charges* unto this day; as *Beauchamp, Beaumont, Sackvill, Nevill,* with many others.

Your A. B. C. in this Art, let be the knowledge of the sundry formes of Shields of Escotcheons which are, and have beene ordinarily borne in the ancient times. Among nations wee of *Europe* have onely two kinds in use (the *Lozenge* excepted) *viz.* that we use in *England, France, Germany, &c.* and the Ovall they beare in *Italy*; which forme

forme they yet (for the old *Romanes*) hold in use.

The word *Escotcheon* is derived from the *French un escù*, that from the Latine *Scutum*, and that againe from σκυτὸς in Greeke, which is leather; because the ancients had their Shields of tanned leather, the skinnes laid thicke one over another, as appeareth by that of *Vlysses*, upbraiding *Ajax*.

Quæ nisi feciſſem, frustra Telamone creatus
Geſtaſſet læva taurorum tergora ſeptem.

And *Cæsar* (saith *Cambrensis*) fighting hand to hand with *Nennius*, a British King had his sword fast nayled into *Nennius* his shield (being of hard leather), at which advantage *Nennius* had slaine him, had not *Labienus* the Tribune stepped in betweene, and rescued his master. *Girald. Camb.*

Now the ancient shields by reason that they were long, and in a manner of that forme as some of the Knights Templers had theirs, as appeareth upon that their monument in the Temple-Church, differed much from the buckler or target which was round, as it may appeare out of *Livie*. *Clypeis autem Romani usi sunt*, (saith he) *deinde postquam facti sunt stipendiarij, scuta pro clypeis fecere.* And *Virgil* compareth the great eye of *Cyclops* to an Argolican Target, for who will deny but that an eye is round? *Liv. lib. 8.*

That their shields (as I have said) were long, and in a manner covered the whole body, he saith else-where,

Scutis protecti corpora longis.

Herenpon *Scutum* was called in Greeke θυρεὸν, because it resembled a doore, which is very more long than broad.

The *Carthaginians* made their shields of gold. M. *Anfidius* tels us that his ancestours (being *Romanes*) had theirs of Silver.

Iosephus. *Alexander* King of the Iewes opposed against *Ptolomy* 8000. fighting men, which hee tearmed *Hecatomachi*, as much to say, as fighting each man against an hundred, because they used brazen shields.

The *Numidians* used shields made of Elephants hides impenetrable by any dart, yet on the other side they had this discommoditie, that in rainy weather they would like a sponge so soake in the water, and become thereby so heavy, the souldiers could hardly beare them.

The shield in times past was had in such honour, that he who lost or alienated the same, was accounted as basely of, as he that with us runnes from his colours and was severely punished: and the Græcians fined him at a greater rate who lost his shield, then he who lost his sword or speare. Because that a souldier ought to take more care that he receiveth not a mischiefe, then he should doe it of himselfe.

Plutarch. in vita Pelopida.

Bitter was that jeast of *Scipio*, when he saw a souldier bestow great cost in trimming and glazing his shield: I cannot blame thee (quoth hee) that thou bestowest so much cost upon thy shield, because thou trustest more to that than to thy sword.

The *Lacædemonians* of all other the most warlike, by the lawes of *Lycurgus*, brought up their children to the use of shields from their infancy; and famous is that *Lacædemonian* mother for that her speech to her sonne, when shee delivered him a shield going to the warre τὴν ἢ τὸν, ἢ ἐπὶ τῆς, Sonne either bring backe this shield, or be thou brought backe thy selfe (dead) within it. But thus much of the shield or Escotcheon.

Armes of Ensignes at the first had their chiefe use for distinction of Tribe from Tribe, Army from Army, being composed of two or moe colours, whereof one was ever white or yellow, which we now terme Mettals, and that of necessitie; for without the mixture of one of these, the other as too darke of themselves, could not be discerned farre,

farre, neither of white and yellow onely, as participating too much of the light. Hence they say (though not generally true) where there is wanting colour or mettall, it is false armorie.

I will not stand here to dispute over-philosophically, as some have done, of the preheminence of one colour above another, or out of profound ignorance affirme blacke to be the most ancient colour, because darkenesse was upon the face of the earth in the *Chaos*; as if colour were not, *qualitas visibilis luminis beneficio, & privatio* were *formarum susceptibilis*; and white the next, because God said *fiat Lux*; as if light were a qualitie resulting of an elementary composition, it being created before all mixe bodies: yea with *Aristotle* I rather affirme blacke properly to be no colour at all, as partaking of the pure Elements nothing at all, for he saith μιαν χρωμα δει τῆδ συιχειῶν ἐις ἀλλήλα μιχθέν- τῶν χρωμάτων; of the Elements mingled together, as earth, water, aire, not yet reduced to their proper substance, as we may see in Charcoales, all bodies consuming but not consumed, whereupon it is called *Niger*, of the Greeke Νυκτὸς, which signifieth dead, as a colour proper to dead things. The colours, to say truth, immediately proceeding from the Elements, are yellow and white: yellow being an effect of the fire and all heate (as we may see in gold) begotten by the heate of the Sunne, by the mixture of the cleerest and most pure quicke-silver, and the finest red brimstone, in fruite and corne ripened by the heate of the same, in choller, urine, lye boyled, the bellies of hot venemous Serpents and the like. The white is proper to the water and earth, as we may see in all watery bodies congealed; as Ice, Snow, Christall, Glasse, precious stones beaten into powder: also the most roots, the pulpe of apples, peares, and the like of watry substance, of earth in the ashes of wood and stones burned, all which turne white, being by the fire purged from water and ayre. Concerning the ayre it selfe, it hath no colour at all.

Arist. in libro de χρωμάτων.

Now after your two Metals, yellow and white, Gold or Silver, which in Armory we call *Or* and *Argent*: you have foure principall colours, *viz*, *Sable* or blacke, *Azure* or Blew, *Gules* or red, *Verd* or greene. There are others as, *Purpure sanguine Tennè*, which are in more use with the *French* and other Nations than with vs in *England*.

From simple colours and division by bare lines, they came to give their charges quicke, and living things, such as sorted best with their fancies and humours, neither without reason. The *Alani* a warlike people, and extreame lovers of their liberty, gave in their Ensigne a Cat, a beast which of all other cannot brooke bondage. The Gothes to expresse their cruelty with their ranging resolution, gave a Beare; the *Romanes* gave the Eagle, which every Legion severally bare. The reason whereof *Iosephus* giveth, *Quod & universarum avium regnum habeat, & sit valentissima.* So did the *Thebans* and *Persians*, as *Forcatulus* reports; beside, *Xenophon* (saith he,) remembreth he saw in the army of *Cyrus* a golden Eagle displayed, borne upon a long speare, as his ensigne. Yet generally *Pliny* saith, the charges of their ensignes were of Silver, because that mettall was most sutable to the day light, and was to be discerned farther: so *Portius Latro* telleth *Catiline* of his silver Eagle borne before him as the ensigne of his rebellion and fury. Besides the Eagle, the Romans used to beare in their banners the Wolfe, in memory of *Remus* and *Romulus*: fed by the milke of a shee Wolfe, as *Livy* sheweth. When they undertooke any expedition wherein great secrecy was to be used, then they advanced the *Minotaure* in their standards, to shew that the counsaile of Commanders ought to be no lesse kept secret than the Labyrinth which was the abode of the *Minotaure*. Withall they bare the Horse, as the most Martiall beast, and serviceable in the warre, being full of fury, and desirous of victory; and in the Ides of December, a Horse was sacrificed to him who had broken the right

Iosephus lib. 3.

Xenophon de Cyr. ped. lib. 7.
Curtius lib. 3.

Martij pueri.

wing

wing of his enemies battaile: Lastly, they bare a Hogge in their ensignes, because the warre being finished, they used to make a truce by sacrificing a young Swine: which whosoever violated or went backe from, ought forthwith as a Hogge to be stoned to death, hereupon they had a forme of Battaglia which they tearmed the Hogges face. But all these (the Eagle onely excepted) were by *Caius Marius* turned out of use: but I shall have elsewhere occasion to write more at large of these and the like Imperiall badges. *Porcina frons. Pierius lib. 9. Hieroglph.*

The Kings of *Portugall* bare in a field Argent five escotcheons Azure, each charged with as many Plates: on a bordure *Gules* tenne Castles, or, in remembrance of five Kings, whom (each severally leading a mighty army) *Alphonsus* the first, King of *Portugall* overthrew neere to the City of *Scallabis* in *Portugall* now called *Trugillo*, there appearing at the same time (saith *Osorius*) Christ crucified in the heaven, whose five wounds those five plates represent. Those Castles are his holds in *Barbary* which he wonne from the *Moores*. The Coate of *Portugall.* *Osorius de Regis institutione.*

The Dukes of *Bavaria* have anciently borne their Armes *Paly bendy arg.* and *Azure*, for that it resembled the party-coloured Cassockes of the ancient *Boij*, who were those Gaules that attempted the Surprise of the Capitoll, whom *Virgill* describing as by night, saith, *Virgatis lucent Sagulis*, which hee understandeth by the white, as most easie to bee discerned in the night time. D. Of *Bavaria.* *M. Frecherusin origine, Palatinat.*

The Duke of *Dort* or *Dordrecht* in *Holland*, from a civill broile that long since occasioned much slaughter, staining the streets (being onely two above a mile in length, (the River running in betweene) with blood, bare in a field *gules* a pale *argent*.

The City of *Collen*, in regard it can shew the monuments of the three Kings who offered to our Saviour, beareth *Argent*, on a chiefe *gules* three crownes *Or*.

The

Verſtegan. The City of *Andwarpe* in *Brabant*, for that ſometime a Tyrant Prince was Lord of that place, and puniſhed offenders in cruell manner, by cutting off their hands (whoſe pourtraiture cut in ſtone to the life, ſtands erected over one of the Ports toward the *Seeld*, with a ſword in one hand, and a mans hand ſmitten off in the other) beares foure hands, *Coupè in Salteir*, an Eagle double-necked, diſplaied in chiefe, to ſignifie that it is an Imperiall City; and hence had it the name of *Antwarpe*, as much to ſay as *Handwerpen*, which in Dutch ſignifieth to caſt or throw away the hand.

The ſtoute and warlike *Henry Spencer* Biſhop of *Norwich*, who ſuppreſt by his courage and valour, that dangerous rebellion, and about *Northwalſham*, overthrew *Litſter* the *Captaine*, hath (as it is to be ſeene upon his monument in the body of the Quire of Chriſt-Church in *Norwich*) over his proper coate of *Spencer*, upon an helmet, his Epiſcopall Miter, and upon that *Michael* the Arch-Angell with a drawne ſword.

Many Coates are conferred by the Prince or State upon merit and deſert, for ſome honourable act performed to the Common-wealth, or honour of the Prince: as that device upon Sir *Francis Drake* (which was Q. *Elizabeths* owne) now uſurped and borne (the colour of the field changed from Sable into Azure) *Oliver à Noort* of *Vtrech*, who alſo of late yeares ſailed about the earth. And at my laſt being in the Low Countries, was Captaine of a foot Company of *Dutch* in *Huyſden*. The ſaid Coate faire-ly cut in ſtone, ſtandeth over a Porch at the entry of his houſe there.

M. Freherus. De Origine palat. The Mound or Ball with the Croſſe, was by *Charles* the fifth, added by way of augmentation, to the Armories of the *Palſgrave* of the *Rhine*, in regard of *Vienna*, ſo bravely defended by *Philip* Earle *Palatine*, together with the Count *Solmes*, againſt the fury of *Solyman*, who laide ſiedge to it with above 300000. men; yet glad (at the

the rumour of the Emperour *Charles* his comming) to shew his backe. For *Solyman* (as himselfe was wont to say) feared not *Charles* as he was Emperour of *Germany*; but that good fortune which ever attended him in his greatest enterprizes. And no doubt but the blessing of God was upon him, as being one of the most religious, just and worthiest that ever lived.

Solymans opinion of the Emperour *Charles*.

Holinshead in the Title of Scotland.

The Family of the *Haies* in *Scotland*, bare Arg. three Escotcheons Gules, upon this occasion. At what time the *Danes* invaded *Scotland*, and in a set battell had put the *Scots* to the worst: one *Hay* with his two sonnes being at plow not farre off, and seeing his Countrey-men, flying from their enemies, to come up a narrow lane walled with stone on both sides, towards him; with their plow-beames in their hands, meeting them at the lanes end, in despite beat them backe to charge their enemies afresh, reviling their cowardize, that now hazarded the whole kingdome: whereupon with a stout resolution they put themselves againe into array, and returning backe upon the *Danes* (who were both disordered, and in a feare lest a new supply had come downe to the *Scots* succour) overthrew them utterly, and regained a most memorable victory. Hereupon *Hay* was by the King ennobled, and had given him for his bearing, in a field Silver, three Escotcheons Gules, the *Creast* a Plow-man with his Plow-beame on his shoulder: and withall for his maintenance as much Land as a Faulcon put off from hand could flye over ere she could alight, which Land in *Scotland* is to this day called *Hay* his Land; and the Faulcon alighting upon a stone, about seven miles off, gave it the name of the Faulcons stone even to this day.

The originall of the Noble Family of the *Haies* in Scotland.

The Creast: a Faulcon volant, Argent, Set in a Wreath of his *Colours*.

Armes againe are sometimes taken from professions, and those meanes by which the bearers have raised themselves to honourable place; as the Dukes of *Florence*, for that they are descended from the family *Di Medici* or Physitians, bare in a field Azure, sixe Lozenges.

Sometimes they are wonne in the fields from Infidel (for no Christian may directly beare anothers Coat by his sword) as was the Coate of *Millan* from a *Saracen*; it being an infant naisant, or issuing from the mouth of a Serpent. And after the winning of *Granado* from the *Moores*, in the times of *Ferdinand* and *Isabell*, Kings of *Castile*, the Pomegranate the Armes of that Kingdome, was placed in the best of the Escotcheon Royall; and in regard it was gained principally by the meanes of Archerie, the Bow and Quiver of Arrowes was stamped upon the Spanish sixpence, which remaineth at this day to be seene.

Alvares de viola.

Coates sometimes are by stealth purchased, shuffled into Records and Monuments, by Painters, Glasiers, Carvers, and such: But I trust so good an order hath beene lately established by the Right Honourable, the late Commissioners for the Office of the Earle *Marshalship*, and carefull respect of the Heralds with us, that all hope of sinister dealing in that kinde, is quite cut off from such mercenary abusers of Nobilitie.

Many times gained at a cheaper rate, by bearing, as the Boores in *Germany*, and the *Netherlands*, what they list themselves; neither can their owne Inventions content them, but into what land or place soever they travell, if they espy a fairer Coate than their owne (for they esteeme Coates faire or good, as our Naturals, according to the varietie of colours) after their returne they set it up in glasse for them and their heires, with the Crest and open Beaver, as if they were all Princes; as at *Wodrichom* or *Worcom*, hard by *Loveštein*, I found over a Tradesmans Coate, no worse Crest than the three Feathers in the Crowne, and in many other places whole Coates of the French Nobilitie. Heereof examples in those parts are so frequent, that I must say, *Inopem me copia fecit.*

Now being acquainted with your colours, the points and

and every place of the Escotcheon, which the Accidence of Armorie of Master *Guillims* Display, will at large instruct you in, begin to practise the Blazon of those Coates which consist of bare and simple lines, without charge, as that ancient Coate of *Waldgrave*, who beareth onely party *per pale Arg.* and Gules; and the Citie of *Vtrecht* partie per bend of the same.

Then your Fields equally compounded of more lines, as *Quarterly, Bendey, Barrey, Gyroneé, Checkey, Masculie, &c.* Withall, know the names and use of all manner of your crooked lines, as *Endented, Embattelled, Nebulé*, or *Undeé, Dauncetteé, &c.* Know then those Honourable and prime places, or Ordinaries with their Speeches, as the chiefe, so called of *Chief* in French, that of κεφαλὴ, because it possesseth the head, or upper third part of the Escotcheon. Fields of equall composition.

The Fesse holding the middle third part of the shield, containeth under it the Barre, Barrulet, Coste, Barres-gemells, &c. The Bend, the Bendlet, single and double Cotize. The Fesse.

Next know the Furres, Counterchangings, Bordures, Tressures, Orles, Frets; all formes of Crosses, differences of Brothers, Roundles of every kinde; as *Beasants, Plates, Pommices*, &c,

Then proceed to the Blazon of all vegetable things, as Flowers, Trees, &c.

Then to all quicke and living things, as Beasts, Birds, Fishes, Serpents, and the like.

When you have done, know Honourable additaments, whether they be by way of augmentation, or markes and differences of alliance.

Coates of augmentation, as those of Queene *Katherine Parre*, Queene *Katherine Howard*, and Queene *Iane Seymor*, conferred by King *Henry* the eight.

By Cantons, as *Ferdinand* King of Spaine, honoured Sir *Henry Guilford* with a Canton of *Granado*: and King *Iames*, Remaines. M. *Guillim* in his Display.

Iames, *Molino*, the *Venetian* Embaſſadour, with a Canton of the Roſe of *England*, and Thiſtle of *Scotland* empaled.

Then enſue differences of alliance, by *Bordures*, *Labels*, *Bends*, *Quarterings*, and the like.

Of difference by the Bordure.

By the *Bordure*, no where more frequent than in the Soveraignes Coate, when the blood Royall was derived into ſo many Veines, to the diſtemper of the whole body, under the diſſention of *Yorke* and *Lancaſter*.

Thomas of *Woodſtocke*, as alſo *Humphrey* Duke of *Gloceſter* (who lyeth buried in the Abbey of S. *Albanes*) upon the South-ſide of the Quire, (and not in *Pauls*) bare the Soveraigne Coate within a Bordure Argent.

Richard Plantagenet (ſonne and heire of *Richard* Earle of *Cambridge*) Duke of *Yorke*, and father to *Edward* the fourth, bare quarterly *France* and *England*, within a Bordure Argent, charged with Lionceeaux purpure.

Edmund of *Hadham*, ſonne of *Owen Tuder*, by Queene *Katherine*, the Soveraigne Coate within a Bordure Azure, with Martlets and Flowder-de-Luces Or.

Iohn Beaufort, ſonne of *Iohn* of *Gaunt*, and his poſterity, the ſame within a Bordure *Componeè*, Argent and Azure.

Charles, the ſeventh, King of *France*, in the yeare 1436. gave leave unto *Nicholas* Duke of *Ferrara*, to beare the Armes of *France* in a Shield, within a Bordure *Componeè* Or and Gules, before the Armes of *Ferrara*, in recognisance of the league and fidelity, wherein hee promiſed to ſtand bound to ſerve the King at his owne charges.

And for the like reſpect, *Lewes* the eleventh, in May 1465. allowed *Pietro de Medici*, to beare three Flower-de-luces in his ſhield, which I have ſeene borne in chiefe, upon one of his ſixe Lozenges.

Of Difference by the Labell.

A ſecond difference is by the *Labell*, borne chiefely as the difference of the elder Brother. As *Edward* the blacke

blacke Prince, and all our Princes of *Wales*, eldeſt ſonnes to the King, beare their Fathers Soveraigne Coate, with a Labell of three points, *Silver*.

Iohn of *Gaunt* had his Labell *Ermin*.

Edmund of *Langley*, Duke of *Yorke*, on his Labell *Silver*, nine Torteauxes.

Edmund Plantagenet, ſonne and heire of *Richard* Duke of *Yorke*, Earle of *Rutland*, (who being a Child ſcarce twelve yeares of age, was ſtricken to the heart with a Dagger by the Lord *Clifford*, at the battaile of *Wakefield*) had upon his Labell of five points Argent, two Lionceaux Gules, with nine Torteauxes. The Coate of *Vlſter* and *Mortimer* being empaled with his owne, as may be ſeene in the windowes of *Foderinghay* Caſtle, the manſion houſe of the Duke of *Yorke*, where, by his father *Richard* Duke of *Yorke*, and *Cicely Nevill* his mother, hee lyeth buried; whoſe bodies removed out of *Foderinghay* Church-yard, (for the Chancell in the Quire, wherein they firſt were laid, in that fury of knocking Churches and ſacred Monuments in the head, was alſo felled to the ground) lapped in Lead, were buried in the Church by the Commandement of Queene *Elizabeth*, and a meane Monument of Plaiſter, wrought with the Trowell, erected over them, very homely, and farre unfitting ſo Noble Princes.

I remember Maſter *Creuſe*, a Gentleman, and my worthy friend, who dwelt in the Colledge at the ſame time, told me, that their coffins being opened, their bodies appeared very plainely to be diſcerned; and withall, that the Ducheſſe *Cicely* had about her necke, hanging in a ſilke riband, a pardon from *Rome*, which penned in a very fine Romane hand, was as faire and freſh to be read, as it had beene written but yeſterday.

Of Difference by the Bend.

A third difference, is by the Bend Baſton, &c. as the

house of *Burbon* beareth *France*, with a Batune Gules, though the proper and true Coate of *Burbone* is Or, a Lyon Gules, within an Orle of Escallops Azure.

Lewis Earle of *Eureux* in *Normandy*, brother to *Philip le Bell*, bare *Seme de France*, with a Batune *Componee*, Argent and Gules.

John Earle of *Lancaster*, and Brother to *Richard* the first (afterward King) bare for his difference a Batune Azure.

If the mother be of the line Royall, many times her Coate is preferred into the first quarter: as *Henry* Earle of *Devonshire*, and Marquis of *Exeter*, bare his mother *Katharines* Coate, who was daughter to King *Edward* the fourth. And the like *Humphrey Stafford*, who was the first Duke of *Buckingham* by *Anne Plantagenet* his Mother, the Coate of *Thomas* of *Woodstocke*, whose Daughter she was. This Coate, I remember, standeth in the great Chancell Window in the Church of *Kimbalton*.

Tillet. In *France* it hath beene, and is yet a custome among the Nobility, to leave their owne proper Coates, and take others; as perhaps their Wives, or the Armes of that *Seigneury*, whereof they are Lords, or whence they have their Titles: as *Monsr. Hugues*, brother to King *Philip*, marrying the daughter and heire of *Herbert* Earle of *Vermandoyes*, forsooke his proper Coate, and bare his Wives, which was Cheeky, Or, and Azure, onely three Flower-de-luces added in chiefe, to shew he was of the blood. And *Robert Count de Dreux*, albeit he was brother to King *Lewis le ieune*, bare Checky, Azure and Or, with a Bordure Gules.

Robert Duke of *Burgogne*, brother to *Henry* the first, tooke for his bearing, the ancient Armes of the Dukes of *Burgogne*, which was bendy Or and Azure, within a Bordure Gules, given by *Charlemaigne* to *Sanson*, Duke of *Burgogne*.

And

And whereas we in *England* allow the baſe ſonne his Fathers Coate, with the difference of a bend Batune, ſiniſter, or bordure engrailed, or the like: it was in *France* a long time forbidden (I thinke under the *Capets*) to the Princes of the blood; as *Amaulry* Earle of *Mountfort*, baſe ſonne to King *Robert*, was forced to leave his Fathers Coate, and beare Gules, a Lyon *à la queve fourcheè Or, paſſeè per à lentour, Argent*; for, *Le maiſon de France reiettant les baſtardes, ne leur endurè ſonarmoire, &c.* ſaith *Tillet*.

The laſt and leaſt obſervation is of Creaſts, the Helmet, the Mantle, and doubling thereof, which according to the manner of divers Countries, are diverſly borne. In *Germany* they beare their Beavers open with Barres, which we allow in *England* to none under the degree of a Baron: in ſome places they have no Creaſts at all. If you would farther proceed in Nobility or Heraldry, I would wiſh you to reade theſe bookes of Nobility in generall:

Simon Simonius de Nobilitate, in quarto, printed at *Leipſig*, 1572.

Chaſſanæus, his *Catalogus Gloriæ mundi*.

Hippolitus à Collibus, his *Axiomata Nobilitatis*.

Concluſiones de Nobilitate & Doctoratu, publiſhed by one of *Meckleburgh*, who concealeth his name, printed 1621. dedicated to the Archbiſhop of *Breme*.

Petrus Fritzius, Counſeller to the Elector of *Brandenburg*, publiſhed *Concluſiones de Nobilitate*, in quarto.

Lionellus de præcedentia hominum.

Of the Spaniſh Nobility, theſe Authors have written.

Ioannes ab Arce Offalora, in folio.

Privilegios y Franquezas y libertades des hijos d'algos De Senniorio de Vizcaia, &c. in fol.

Ludovicus de Molina, De primogeniorum Hiſpanicorum iure, &c. in fol.

Ioſephus

Ioſephus de Seſſè, in *Deciſ. Aragon. Deciſ.* 8. 9. 10. *&c.*
Gonzales de Corte, his *Nobleza del Andaluzia*, in fol.

Of *Italy, Sicily, Naples, &c.*

Scipio Mazzella nelle Neapoli Illuſtrata, in quarto.
Paulus Merula in *Coſmograph. lib.* 3. *pt.* 3. in *Italian.*

Of *France.*

The workes of *Tillet, Feron, Charles L'Oiſeau, Chappin, Theatre d'Honneur.*

Of *Germany*, or the Empire.

Fran. Contzen, his *Politiques*, in fol.
The Collections of *Goldaſtus*, with ſome others.

The practice of Blazonry.

HE beareth Azure, a Salteir Or. This was the Coate of the pious and devout *Offa* King of the *Mercians*, who lived about the yeere of Chriſt 793. and in the three and thirtieth yeere of his raigne, builded the goodly Monaſtery of S. *Albanes* in *Hertfordſhire*, upon the way of Watlingſtreet, to entertain Pilgrimes: the King himſelfe laying the firſt ſtone of the foundation thereof, with theſe words; *Ad Honorem Dei Patris, Filij, & Spiritus Sancti, & Martyris ſui Albani terra mea Protomartyris.* Hee ordained it a Convent of an hundred Monkes of the order of S. *Benedict*, electing *Willegod* who was his Kinſman, to be the

the first Abbot; he endowed it with goodly reuenues, as here appeareth. After hee had begun this magnificent worke, within foure or fiue yeares he dyed, and was buried in a little Chappell, hard without the Towne of *Bedford*, upon the banke of the riuer of *Ouse* or *Vse*, which by the riuer long since hath beene eaten and worne away. Ex M. *Abbat.* S. *Albani.*

Willegod the first Abbot dyed the same yeare that *Offa* dyed, of very griefe, it was thought, for the death of his King and kinsman, whom he dearely loued.

Anno 828. After him succeed these in order.

Eadricke.
Vulsigus.
Wulnothus.
Eadfrithus.

Wulsinus, Who built Saint *Peters* Church, Saint *Michaels*, and Saint *Stephens*, and made a faire market place in the Towne.

Alfricke.

Aldredus, Who digged vp and searched the ruines of *Verlam-ceastre*, which in his time were dens of theeues and whores; saued all the tile and stone for the repaire of the Church, and in digging vpon the North-side, in the vale found oaken plankes pitched, Shelles, peeces of oares, and a rusty Anchor or two.

Eadmer, after his death (being a religious and a good man) imitating his predecessor, saued all the ancient coynes, vrnes, and other antiquities he could find there.

Leofricke was sonne to the Earle of *Kent*, and after being chosen to be Archbishop of *Canterbury*, he refused it: this Abbot in a time of dearth sold all the Iewels of his Church to buy bread for the poore. After him succeeded.

Alfricke.
Leostan.
Fretheric.

Paul. In this Abbot were given to the Mo-

nastery of Saint *Albanes*, the Celles of *Wallingford*, of *Tinnemuth*, of *Bealvare*, of *Hertford* and *Binham*.

Richard, who lived in the time of *William Rufus*, when the Cell of Saint *Mary de Wymondham* or *Windham* in *Norfolke* was given unto this Abbey, being founded by *William de Albeney*, father to *William de Albeney*, first Earle of *Arundell*.

Gaufridus, who founded the Nunnery of *Sopwell* thereby, on the other side of the River, founded and so called upon this occasion: two poore women having built themselves a small cabbin, lived in that place a very austere life, praying and serving God with great devotion; and for that they lived for the most part with no other sustenance, save bread and the water of a Well there, wherein they used to sop or dip their bread, it had (saith mine Author, a Monke sometime of that Abbey) the name of *Sopwell*. Then

Radulphus.
Robert.
Simon.
Garmus.
John.
William, &c.

Offa gave to this his Abbey of Saint *Albane*, these Townes following, viz. *Theil, Edelmentune, Wiclesfield, Cageſho cum ſuis, Berechund, Rikemareſworth, Bachewurth, Crokeleie, Michelfield, Britchwell, Watford, Bilſey, Merdell,* **Haldenham*, *Sprot*, *Eneſield*, *Stanmore*, *Henhamſted*, *Wineleſſiam*, *Biſcopſcot*, *Cedendune*, and *Mildendune*.

* *Aldenham.*

Egelfride his ſonne and ſucceſſor gave [a] *Sandrage* and *Peneſield*.

[a] *Sandrige.*

Alfricke, Abbot of this Church, (after Archbiſhop) and *Leofricke* his brother gave *Kingeſbury*, *Chealdwich*, *Weſtwic*,

Westwic, Flamsted, Northun, Rodenhang, Winchfield, Birstan, and *Vpton.*

Æthelwold Bishop of *Dorchester* gaue *Girshuna, Cuicumba, Tywe, Ægelwin, Redburne, Thuangnam, Langley, Grenburga.*

One *Tholfe* gaue *Estune* and *Oxaw.*

One *Sexi* gaue *Hechamsted.*

One *Haadh* gave *Newham* and *Beandise.*

Therefeld, a religious woman, gave [a] *Sceanlea* and *Bridel.* [a] *Shenley.*

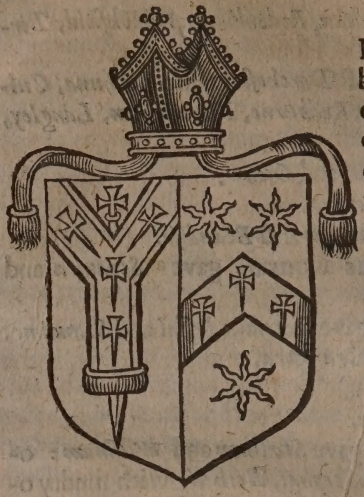
Ægelwina, anothers gave *Batesden, Offal* and *Standune,*

One *Ægelbert* gaue *Cranisford.*

Alstan, Cutesham.

Winsinus gave *Esenden.*

Osulfus and his wife gave *Stodham* and *Wilsinam*: others, *Walden, Cudicote, Scephal, Bethell,* with sundry other Celles, Churches, and goodly possessions, of me unnamed. If I should set you downe the inestimable wealth, consisting in Plate, Iewels, Bookes, costly Hangings, Altar-cloathes, and the like, which our English Kings, Nobility and others gave from the foundation unto the dissolution, with the sundry priviledges this Abbey had, I should weary my selfe with writing, and you with reading; but I omit them, having onely proposed a mirrour to the eyes, not of the Church pillers of ancient, but the Church-pillers of our times.



The most Reverend Father in God, *William* by the Divine Providence, Lord Archbishop of *Canterbury*, Primate of all *England*, and Metropolitan: One of the Lords of His Majesties most Honourable Priuie Councell, and Chancellour of the Vniuersitie of *Oxford*.

Beareth these two Coats impaled, *viz.* Azure the pale of *Canterbury* Argent, thereon foure Crosses Palte fitchee Sable, edged and fringed, Or, the Crosier Staffe and Crosse erected in pale, being the Armes of his Episcopall See, conjoyned with his Lordships owne Armes, (*viz.*) Sable on a Cheveron betweene three Starres, Or, as many Crosses Patee Fitchee Gules.

He beareth Diamond a Fesse Ermine betweene 3. Cressants Topaz. This is the Coate Armor of the Right Honourable Sir *Thomas Coventry* Knight Baron *Coventry* of *Aleſborow*,

borow, Lord Keeper of the Great Seale of *England*, and one of His Majesties most Honourable Priuy Counsell.

He beareth Topaz an Eagle displaide regardant Diamond, This is a very ancient Coat-armour, and standeth at this day in the North Window of the Chancell in the Parish Church of *Weston* under Luzurs, in the County of *Stafford*, as also carved in divers places of the same Church, and sculped on diuers Seales fixed to many deeds made by Sir *Hugh de Weston* Knight, in the raigne of King *Henry* the third, who then was Lord of the Mannor of *Weston* aforesaid, and Patron of the said Church; whose Son Sir *Iohn de Weston* Knight was also Lord of the said Manor, and sealed divers Instruments with the like Eagle: which Sir *Iohn de Weston* was Aunceſtor to the right honourable *Richard* Earle of *Portland*, Baron *Weston* of *Neyland*, Lord high Treasurer of *England*, Lieutenant generall of the Province of *Southampton*, Lord Governor of the Ile of *Wight*, and of all the Castels and Fortresses of the same, Knight of the Noble Order of the Garter, and one of his Majesties most honourable Privy Counsell.

These two Shields are properly belonging to the Right Honourable *Mary Counteſſe of Nottingham*, and *Martha Counteſſe of Holdernes*, daughters of the Right *worſhipfull* Sir *William Cokaine Knight* and *Alderman*, ſometime *Lord Major* of the *Honourable* Citie of London, whoſe Coate Armor is Argent three Cockes Gules, Armed, Creſted, and felloped Sables with a Creſſant on a Creſſent to diſtinguiſh his branch from the chiefe ſtocke of his Family, being the worſhipfull *Thomas Cokaine* of Aſhburne in the County of *Derby* Eſquire: Sonne of *Edward Cokaine* Eſquire: Sonne of Sir *Thomas Cokaine* of Aſhburne, Knighted at the winning of *Edenburgh* in *Scotland* by the *Earle* of *Hertfort* Anno 1544. He was divers times high Sheriffe of the Counties of *Derby* and *Nottingham*, and dyed the 15 of November 1592. Lyeth entombed at Aſhburne aforeſaid. He was the ſonne and heire of *Francis Cokaine* of Aſhburne Eſquire, Ann. 1520. ſonne and heire of Sir *Thomas Cokaine* of Aſhburne, Knighted at *Turney* and at *Turneys*, as on his Tombe in Aſhburne Church appeareth. He was the ſonne and heire of *Thomas Cokaine* of Aſhburne Eſquire. *Anno* 3. *H.* 7.

ſonne

ſonne of *Iohn Cokaine* of Aſhburne Eſquire, brother to *William Cokaine*, father of *Thomas Cokaine*, father of *Roger Cokaine* of Baddeſley, father of *William Cokaine* of London Eſquire, father of the ſaid Sir *William Cokaine* Knight and Alderman of London.

The which two brethren *Iohn Cokaine* of Aſhburne Eſquire, and *William* aforeſaid, were the ſonnes of Sir *Iohn Cokaine* of Aſhburne Knight, who made three ſeverall wils, each ſealed with the three Cockes in a ſhield, where the Creſt is a Cockes head, the one was *Anno* 6. H. 4. the other were 13. H. 4. and 14. H. 4. he dyed *Anno* 13. H. 6. and was the ſonne of *Edmund Cokaine* of Aſhburne Eſquire, who there liued *Anno* 3. H. 4. and married *Elizabeth* the Couſen and heire of *William Herthull*; the which *Edmund* was the ſon of *Iohn Cokaine* of Aſhburne that lived. *An.* 46. of *Ed.* 3. ſon of *Iohn Cokaine* of Aſhburne that there lived *An.* 17. *Ed.* 2. ſonne of another *Iohn Cokaine* of Aſhburne that there lived *An.* 33. *Ed.* 1. ſonne of *William Coqueaine* or *Cokaine* of Aſhburne *An.* 28. *Ed.* 1.

He beareth quarterly *Or* and *Gules*, over all a bend Vaire. This was the Coate Armour of the right Honorable *Richard Sackvill*; Baron of *Buckhurſt*, and Earle of *Dorſet*, whoſe living fame to poſteritie will neuer bee forgotten; his noble ſucceſſor is the Right Honorable *Edward Sackvill*, Baron of *Buckhurſt*, Earle of *Dorſet*, Lord Chamberlaine to the Queenes Majeſtie, Knight of the Noble Order of the *Garter*, and one of His Ma-

Majesties Honourable Priuy Counsell, none of whose Aunceſtors (nor yet himſelfe) did euer deſire to quarter any other Coats with it (although of Right they may) for it is a very ancient Coate Armour, as appeareth by the booke of *Knights* of *King Edward* the 1. as alſo by diuers Seales of theſe very Armes, fixed to ſundry deeds, made by this Family in the time of King *H.* the 3. about which time they were painted and ſet vp in the windowes of their Mannor Houſe, called *Sackvills*, and in the Churches of *Bergholt* and *Mount Bures* in *Eſſex*, where they yet remaine, as alſo in the Abbey of *Begham* in *Kent*, ſometime of their Foundation, in the Raigne of King *Iohn*: and in *Withyham* Church in *Suſſex*, where ſucceſſiuely they haue beene buried more then 300 yeeres, with ſeuerall Tombes.

The Aunceſtors of this Noble Family were Frenchmen borne, taking their Surname of a Towne in *Normandy* called *Sackvill*, whereof they were Lords, and came into *England*, to the ayde of Duke *William* the Conquerour, as appeareth by an auncient Manuſcript or Chronicle of *Brittaine*, now in the Cuſtody of Maſter *Edward Gwin*, a worthy preſerver of *Antiquities*, where he is called a *Chiefetaine*, and is the ſeuenth man ranked in a Catalogue of names there: for as it may be obſerved out of Mr. *Camdens Remaines*, that the better ſort about the time of the Conqueſt began to take vp Surnames, ſo againe they were not ſettled amongſt the common people, vntill the Raigne of King *Edward* the ſecond. Hee moreouer affirmeth, that the moſt ancient and of beſt account, were derived from places, whereof this name of *Sackvill* is one. And to adde yet more vnto it, *Ordericus Vitalis* the Monke, in his Normane Story ſaith, that *Herbrann de Sackvill* was liuing in the time of *William* the Conqueror, being father of three noble Knights, *Iordan*, *William*, and *Robert de Sackvill*, and of a vertuous and beautifull Lady, named *Avice*, who was married to *Walter*, Lord of *Atſage* and *Huglevill*; by whom ſhee had iſſue, *Iordan*

Lord

Lord of *Alfage* and *Huglevill*, that married *Iulian* the daughter of one *Godſcall*, who came into England with Queene *Adelize* of Loucine, the wife to King *Henry* the firſt: After whoſe death, the ſaid Queene married to *William de Albeney* Earle of *Arundell*, from whom the now Right Honourable, *Thomas* Earle of *Arundell* and Surrey, and Earle Marſhall of *England* is deſcended. Sir *Iordan de Sackvill* Knight, the eldeſt ſonne, was Sewer of *England* by the gift of the ſaid Conquerour, but liued and dyed in *Normandy*. Sir *Robert de Sackvill* Knight, the younger ſonne lived in *England*, and gave together with his body, the Mannor of *Wickham* in *Suffolke*, to the Abbey of Saint *Iohn Baptiſt in Colcheſter*, leaving iſſue a ſonne named Sir *Iordan de Sackvill*, a very eminent man in the time of King *Richard* the firſt, as appeareth by a Charter of the ſaid King, made to the Monkes of *Bordeſley* in *Buckinghamſhire*. Sir *Iordan de Sackvill*, that obtained of King *Iohn* a Friday Market weekely, and a Faire once a yeere in his Towne of *Sackvill* in *Normandy*, as ſaith the Kings Publike Records in the Tower of *London*. *Hollinſhed, fol.* 186. doth there ranke *Iordan de Sackvill*, as a Baron, calling him one of the aſſiſtants to the 25. Peeres of this Realme, to ſee the Liberties of *Magna Charta* confirmed. And for further proofe, that they were men of no meane ranke, it is apparent in the Red booke of the Exchequer in the 12. and 13. yeeres of the ſaid Kings raigne, in theſe words, *Hubertus de Aneſlie tenet, 2. feod. in Aneſlie, & parva Hornmead, & dimid. feod. in Aneſlie de Honore Richardi de Sackvyle*. Againe, S. *Iordan de Sackvill* Knight, grand-child to the ſaid *Iordan de Sackvill*, was taken priſoner at the battaile of *Eueſham*, for ſiding with the Barons againſt King *Henry* the third, in the 49. yeere of his raigne, whoſe ſonne and heire, named *Andrew Sackvill* being under age at the time of his fathers death, and the Kings Ward, was likewiſe impriſoned in the Caſtle of *Dover*, *Anno* 3. *Edward* the 1. and afterward by the ſpeciall command of the ſaid King, did marry

Ermyntude an Honourable Lady, of the houſhold to Queene *Elianor*, whereby he not onely gained the Kings favour, but the greateſt part of his Inheritance againe. From whom the aforeſaid *Edward* Earle of *Dorſet* (and others) are deſcended; one of whoſe Auncestors, by marrying a daughter and co-heire of *Raſe de Denn*, ſonne of *Robert Pincerna*, that held the Lordſhip of *Buckhurſt*, with divers other Mannors and Lands in *Suſſex*, about the time of the Norman Conqueſt. In right of which marriage, they have ever ſince continued Lords of the ſaid Mannor of *Buckhurſt*, with divers other Mannors and Lands in *Suſſex*, &c.

He beareth Sable three Harts heads cabbaged argent, tired *or*, by the name of *Cauendiſh*, and was borne by the right Honorable, *William*, Baron *Cauendiſh* of *Hardwick* in the County of *Derby*, Earle of *Deuonſhiere*, and Vncle to *William Cavendiſh*, Knight of the Bath, Baron *Ogle* and Viſcount *Mansfield*. Which *William* Earle of *Devonſh.* was ſonne of Sir *William Cavendiſh*, of *Chatteſworth*, in the ſaid County of *Derby* Knight, Treaſurer of the Chamber to King *Henry* the eight, *Edward* the ſixt, and Queene *Mary*, by his wife *Elizabeth*, daughter of *Iohn Hardwick*, of *Hardwick* Eſquire: the which *William*, Earle of *Deuonſhire*, being lately deceaſed, hath left for his ſucceſſor the Right Honourable *William* Baron *Cavendiſh* Earle of *Deuonſhire*.

The Auncestors of this Noble Family, called themſelves *Gernons*, whoſe iſſue in proceſſe of time aſſumed to themſelves, the ſurname of *Cavendiſh*, as being Lords of

of the Towne and Mannor of *Cavendish* in *Suffolke*; out of which family disbranched that famous Travailer, M. *Thomas Cavendish*, who was the third that travailed about the world, whose voyage you shall find set downe at large in the English Discoveries, written by M. *Hacklait*.

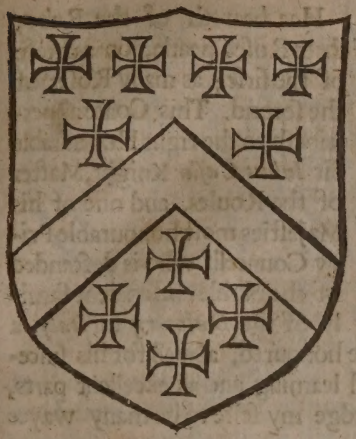
He beareth pearle on a bend of the Diamond, three Roses of the first, with a Crescent for a difference, by the name of *Carey*. This is the proper Coate of the Right noble *Henry* Lord *Carey*, Baron of *Hunsden*, and Viscount *Rochford*, descended from the ancient Family of the *Careys* in the Countie of *Devon*, whose Hopefull sonne is Sir *John Carey* Knight of the *Bath* at the Coronation of King *Charles*.

He beareth Or, a lion Rampand regardant Sable, being the Paterall Coate of the Right Honourable Sir *John Vaughan*, of the Golden grove, in the Countie of *Carmarthen*, in the Principalitie of *Wales*, Knight, Baron *Vaughan* of *Molingar*, and Earle of *Carbury* in *Ireland*.

The Right Reverend Father in God, *William Iuxon*, Lord Bishop of *London*, Deane of His Majesties Chappell Royall.

Beareth these two Coats impaled, (*viz.*) Gules two Swords in Saltier Argent, their Hilts, and Pomels extending towards the Base of the Eschocheon, Or; being the Armes of His Episcopall See, conjoyned with his Lordships owne Armes, (*viz.*) Argent a plaine Crosse Sable, betweene foure Mores Heads coupe at the Shoulders proper.

He



Hee beareth gules a cheueron betweene ten Croſſes patee argent, 4. 2. 1. 2. and one: this is the Coate Armour of the honourable *George* Baron *Barkley* of *Barkley* Caſtle, in the County of *Gloceſter*.

This forme of bearing, is tearmed a Lozenge, and is proper to women never marryed, or to ſuch in courteſie as are borne Ladies; who though they be married to Knights, yet they are commonly ſtiled and called after the Sirname of their fathers, if he be an Earle; for the greater Honour muſt ever extinguiſh the leſſe: for example, the bearer hereof is the Lady *Mary Sidney*, the late wife of Sir *Robert Wroth* Knight, and daughter of the right Honourable, *Robert* Lord *Sidney* of *Penſhurſt*, Viſcount *Liſle*, Earle of *Leiceſter*, and companion of the moſt noble Order of the Garter, who ſeemeth by her late publiſhed *Vrania* inheritrix of the Diuine wit of her Immortall Vncle. This Coate you ſhall blaze thus: ſhe beareth (on a Lozenge,) *Or*, a *Pheon Azure*, which is the head of a dart (ſaith *Leigh*, in his Accedence of armory.)

Hee beareth of the Ruby, three Roſes pearle, on a chiefe of the firſt; as many Roſes of the ſecond. This Coate appertaineth to the right Honourable Sir *Iulius Cæſar* Knight, Maſter of the Roules, and one of his Majeſties moſt honourable Privy Councell, who is deſcended of the Noble and ancient family of the *Dalmarij* in *Italy*, a Gentleman worthy to be honoured, aſwell for his ſincerity, as his loue to good learning and all excellent parts, vnto whom I acknowledge my ſelfe to be many wayes obliged.

Heere are two Coates impaled: and thus the husband beareth his Wives Coate: in the firſt hee beareth *Sol*, on a chiefe *Saturne*, three Lions heads erazed of the firſt, by the name of *Richardſon*: and it is thus borne by Sir *Thomas Richardſon* of *Hunningham*, in the County of *Norfolke*, Knight, Serjeant at the Law, and late Speaker of the houſe of Commons in Parliament: the ſecond is borne by the name of *Southwell*, and appertaineth to *Dame Vrſula* his Wife, who was daughter to Maſter *Iohn Southwell* of *Barham*, in the County of *Suffolke*, Eſquire, a very good Lady: Maſter *Serieant* himſelfe deſerving much to be reſpected for his diligence and depth of judgement in his profeſſion. He was preferred to be Lord chiefe Iuſtice of the Court of Common Pleas, and is at this day Lord chiefe Iuſtice of the Kings Bench.

He

Hee beareth Sable, *Deux flanches Ermine. Sur le tout vnè eſtoille a huict raies, on raions d'or.* The firſt inſtitution of this Coate was with a ſtarre of 8. points, as appeareth by ſundry Churches in *Norfolke*, where this family had its beginning, where it is as I have ſeene it drawne with ſixe. It is ignorantly miſtaken, for the 8. points were fitted to the proportion of the field, thereby adding more luſtre and beauty to the Coat, diſpredding themſelves from the nombrill or middle part of the Eſcotcheon.

It is borne by the name of *Hobart*, and was the proper Coate of Sir *Iames Hobart* Knight, Atturney Generall vnto King *Henry* the ſeuenth, a right good man, withall of great learning and wiſedome; he builded the Church of *Loddon*, and Saint *Olaves*, commonly called Saint *Toolies* Bridge in the Countie of *Norfolke*.

This worthy Knight lyeth buryed vnder a faire monument in the middle Ile on the Northſide in Chriſts Church in *Norwich*, But it is now borne (with the Coate of Vlſter by the gift of King *Iames* vnto him as a Barronet) by the Honourable and Nobly minded Sir *Henry Hobart* Knight and Baronet, Lord chiefe Iuſtice of the Common Pleas, of *Blickling* in the countie of *Norfolke*; whoſe vprightneſſe in iuſtice, and loue to his Countrey, hath (like his owne Starre communicative of it ſelfe) diſperſed the fairer beames into all places: he being lately deceaſed hath left the ſame to his worthy ſonne and ſucceſſor Sir *Iohn Hobart* Knight and Baronet.

He

Hee beareth quarterly, eight Coates, (*viz*.) the first, quarterly Gules and Vaire, ouer all a Bend Dor, by the name of *Constable*: the second Gules, a pale Fusile or, by the name of *Haulton*: the third Or, a chiefe azure, by the name of *Lizours*: the 4. checkey Or & Gules, on a chiefe argent, a Lyon passant sable, by the name of *Comberworth*: the fift, argent, two barres ingrailed sable, by the name of *Staines*: the sixt, argent, a cheveron betweene three Martlets, sable, by the name of *Argumi*: the seventh Or, a plaine crosse Vert, by the name of *Hussey*: the eight and last, Argent on a chiefe sable, two Mullets Or, peirced Gules, by the name of *Salveyn*; vpon the Center, an Eschocheon, with the Armes of *Vlster*, being an augmentation of honour given by our Soveraigne Lord King *Iames*, to the Order of Barronets, &c. Which are the quarterings of the much respected, Sir *William Constable* of *Flamburgh* in the County of *Yorke*, Barronet. Here I cannot passe, (having occasion) but give a little touch of the Antiquity of this family of *Constable*, taking their Sirname from the office of *Constable* of *Chester*, called in Latine, *Conestabilis, & Constabularius, siue magister militum*; which their ancestors held. For King *William* the Conquerour presently after the Conquest, made *Hugh Lupus* the first Earle Palatine of *Chester*, to hold the said whole County of him, *ita libere ad gladium, sicut ipse Rex tenebat Angliam ad Coronam*. And the said Earle *Hugh*, for the peaceable gouernment of his country, &c. ordained vnder him, (as the learned *Camden* saith) eight Barons, they all being his trusty friends; whereof the principallest was *Nigell* his Cousen, whom he created Baron of *Haulton*: and for the valiant courage

Note that Sir *John Ferne* doth set downe for *Nigells* Coate, Or, a Lyon rampe purpure: but our learned Heralds deny the same, affirming it to bee *Lacyes* Coate, Baron of *Pontefract*, and haue registred for *Nigells* true Coate, Gules, a pale Fusile, Or, as aforesaid.

courage and boldneſſe which Earle *Hugh* had often experienced to be in the man, he ordained him alſo Conſtable of *Cheſter*, an office of ſpeciall truſt, as in whom is repoſed the charge and guiding of all the ſouldiers, horſes, Armour, and other proviſion of warre, appertaining to the ſaid *Lupus*, which then was a princely perſon, and of great dignitie. The ſaid *Nigell* was ſonne of *Ivon*, Viſcount *Conſtantine* in *Normandy*, by *Emma*, ſiſter to *Adam*, Earle of *Britaine*; and had iſſue, *William* the *Conſtable* of *Cheſter*, Founder of the Abbey of *Norton*, whoſe daughter *Agnes*, heire to his brother *William*, was marryed to *Euſtace Fitz-Iohn* (a Noble Baron) the ſonne of *Iohn Monoculus*, Lord of *Knarsburgh*, brother and heire of *Serlo de Burgo*, who in the Raigne of the Conquerour builded the Caſtle of *Knarsburgh* in the Countie of *Yorke*: the ſaid *Serlo* and *Iohn*, being the ſonnes of *Euſtace* a *Norman*; And the above named *Euſtace Fitz Iohn*, with the conſent of the ſaid *Agnes* his firſt wife, Founded the Monaſtery of *Watton* in the Countie of *Yorke*, After her death, hee marryed *Beatrix*, the onely daughter and heire of *Iuo*, Lord *Veſcy*, with whom he had the Baronies of *Malton* and *Alnwicke*, and with her conſent, he alſo Founded the Abbeys at *Malton* and *Alnwicke*, and the Hoſpitall of *Broughton*: and ſhortly after, the ſaid *Euſtace Fitz-Iohn* loſt all his lands, but by mediation of friends, hee recouered them all againe of the King, except *Knarsburgh*. He was a great man, and eminent amongſt the chiefeſt of the Realme, both for his great eſtate and wiſedome; at laſt hee was ſlaine in the warres againſt the *Welch*, together with *Robert Courcy* and many others, in the firſt yeere of *Henry* the ſecond; leaving iſſue by the ſaid *Beatrix*, *William*, who aſſumed to himſelfe and his poſteritie, the Sirname and Armes of *Veſcy*, from whom by the *Attons* and *Bromflelts*, the Lady *Anne Clifford*, Counteſſe of *Dorſet* is lineally deſcended. And the ſaid *Euſtace Fitz-Iohn*, by his wife *Agnes*, had iſſue, *Richard Fitz Euſtace* Baron of *Haulton*, and

This *Euſtace Fitz Iohn* kept the Caſtle of *Malton* againſt King *Stephen*, as ſaith *Roger Hoveden*, *fol.* 227. *anno* 1137.

Ex libro rubro in Scaccario Westmonasterij reservato.

Vt patet per Inquisitionem tempore Regis Johannis.

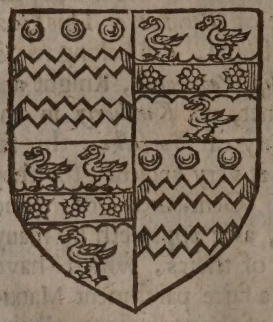
Constable of *Chester*, who in the beginning of the Raigne of King *Henry* the second, held one Knights fee in *Smath*, in the County of *Yorke*. The said *Richard Fitz-Eustace* marryed *Albred* daughter and heire of *Eudo de Lizours*, and sister by the mother, but not by the father, of *Robert de Lacy*, Baron of *Pontefract*, and his heire *quia non habuit aliam tam propinquam*, as Master *Camden* noteth, in whose right her posterity enjoyed 60 Knights Fees of the Honour of *Pontefract*. The said *Richard Fitz Eustace* and *Albred*, had issue *John Constable* of *Chester*, and Baron of *Haulton*, Lord of the Mannor of *Flamburgh*, who lived in the 18. yeare of *Henry* second, and *Roger* Lord of *Warkworth* in *Northumberland*, from whom the ancient Barons of *Clavering*, the Baron *Evers*, and Sir *John Clavering* of *Caloley* in *Northumberland* are descended. The said *John Constable* of *Chester* dyed in the holy land, in the first yeere of *Richard* 1. at *Tyre* (as *Roger Hoveden* hath) leaving issue, *Roger Constable* of *Chester*, Baron of *Haulton*, *&c.* (father of *John de Lacy*, Earle of *Lincolne*) and *Robert Lacy*, whose posterity assumed unto themselves, the surname of *Constable*: from which *Robert*, in a direct line are descended, Sir *William Constable* of *Flamburgh*, Baronet; *Marmaduke Constable* of *Eneringham*, Esquire, sonne of Sir *Phillip Constable*, Knight, late deceased; *Christopher Constable* of *Hatfield*, Esquire; *Iames Constable* of *Cliffe*, Esquire, *John Constable* of *Carthorpe*, Esquire, *Marmaduke Constable* of *Kerby*, Esquire, ——— *Constable* of *Wassam*, Esquire: Sir *John Constable* of *Dromandby*, Knight, with many others also living this present yeere, 1622.

He

He beareth Azure, an Eagle displaied Silver, by the name of *Cotton*. It is thus borne (with a Canton of Vlster) by the learned and Honourable Sir *Robert Cotton* Knight and Baronet, of *Cunnington* in the County of *Huntingdon*, descended anciently by a younger brother from the *Bruces* of *Scotland*; a Gentleman, unto whom not only our *Brittaine*, but *Europe* her selfe is obliged, for his industry, cost, and care in collection of so many rare Manuscripts and other Monuments of venerable Antiquity, being of the same most free and communicatiue, to all men of learning and quality.

He beareth Sable, a Cheueron betweene three Cinquefoiles *Ermine*, a Canton dexter of *Vlster*, as hee is Baronet, by the name of *Woodhouse*. This Coat thus borne, did belong to Sir *Phillip Woodhouse*, Knight and Baronet, of *Kimberly* in the County of *Norfolke*: this family is very ancient, for they were Gentlemen of good ranke in the time of King *Iohn*, as it appeareth by many ancient Grants and Evidences of theirs, which I have seene. Moreover, I find out of a faire parchment Manuscript in French, or collection of the parliaments all the time of *Edw.* the third (which my honoured and worthy friend Sir *Robert Cotton* hath) and in the fourth yeere of his raigne, at a Parliament to be holden at *Westminster*, a writ thus directed to one *Robert de Woodhouse*, his Chaplaine and Treasurer.

Rex dilecto clerico, suo Roberto de Wodhouse, Archidiacono de Richmund, Thesaurario suo salutem. Negotia nos & statum regni contingentia, &c. vobis mandamus firmiter injungentes quod omnibus alijs pretermissis, &c. Beside I have seene the Will of King *Henry* the fourth, and *Henry* the fifth, where one was a Gentleman of *Henry* the fourth's Chamber, and by his Will made one of his Executors, as also hee was to *Henry* the fifth, who wrote his Letter to the Prior, and Chapter of the Church of the Trinitie in *Norwich*, to give him leave to build himselfe a Chappell in their Church. So that from time to time, they have held an Honourable place, and at this day are worthy stayes and pillars of Iustice in their Countries. Nor must I here let fall the worth of two sonnes of this Gentleman, Sir *Thomas Woodhouse* Knight (and Baronet after the decease of Sir *Philip* his father, who married *Blanch* Sister to the Right Honourable *Henry* now Viscount *Rochfort*) and Master *Roger Woodhouse* his brother, Gentlemen, not onely learned, but accomplished in what ever may lend *Lustre* to worth and true Gentilitie.



He beareth quarterly, the first *Azure* two barres dauncete or in chiefe, three beausants by the name of *Rivers*, the second *Azure* a fesse engrailed Argent surmounted by another not engraild Gules, charged with three Roses Argent betweene, as many Swannes proper, being an augmentation of honour given to Sir *Bartholomew Rivers*, Knight, by King *Edw.* the 4. in memory of his faithfull and good service done to the house of *Yorke*, as appeareth by an instrument in the custody of Sir *George Rivers* of *Chafford* in the Countie of *Kent* Knight, as also in the Tower

Tower of *London* is to be seene *Clauſ. An.5. Ed.4. Ma.* 12. Intus, that the ſame King gave to the ſaid Sir *Bartholomew* by Letters Pattents of his eſpeciall Grace, certaine knowledge and meere motion threeſcore pounds *per An.* during the life of the ſaid Sir *Bartholomew Rivers* Knight, whoſe ſonne *William Rivers* had a command over men in the time of *Ed.*4. and *Henry* 7. and made his Will the 22. of *March. An.*1506. willing his body to be buried in the Cathedrall Church of *Rocheſter*, who gaue that his Meſſuage in *Rocheſter* (now knowne by the ſigne of the Crowne) to *Alice* his wife for Tearme of life, and after her deceaſe to remaine to *Richard Rivers* his ſonne, and to the heires of his body lawfully begotten; and for want of ſuch, to remaine to the Pariſh Church of S. *Nicholas* in *Rocheſter*. He gave alſo divers Legacies to the ſaid Cathedrall Church, as alſo to the Church of S. *Nicholas*, and to the Fraternity of *Aliſford* with divers other places in *Kent*: which *Richard Rivers* was father to *Richard Rivers* of *Penſhurſt* in *Kent*, Steward of the Lands of *Edward* Duke of *Buckingham*, father of Sir *John Rivers* of *Chafford* in *Kent*, Knight, ſometime Lord Maior of *London*, father of Sir *George Rivers* and of my worthy friend M. *Edward Rivers* Marchant, a worthy member of this Honourable City. Of which Sir *George Rivers* of *Chafford* afore mentioned is deſcended, that hopeful Gentleman Sir *John Rivers*, Knight and Barronet, now living.

Hee beareth Sable, a Feſſe engrailed betweene three Flowerde-luces Silver, by the name of *Aſhfield* of *Stow Langton* in the County of *Suffolke*.

This Coate Armour is very ancient, as is proved by ſundry bookes of Armes, Church windowes and ſeverall deeds, wherof I have ſeen two bearing date *An.*18. *Richard* the ſecond, with

seales of this very Coate fixed thereunto, with this inscription about the same (viz.) *Sigillum Roberti de Ashfield*; as also another deede bearing Date, *Anno* 3. *Henry* the sixt, made from *Robert* the sonne of *Iohn Ashfield* of *Stow Langton* Esquire, to *Simon Fincham*, and *Iohn Whitlocke*, with a faire Seale of red waxe: whereupon was a *Griffon* Sejant, with his wings displayed, over whose body is this Armes, with this inscription about the whole Seale (viz.) *S. Roberti de Ashfield* Armig. The above named *Robert Ashfield* builded the Church of *Stow Langton*, in the Quire whereof (which I have seene) hee lyeth buried vnder a faire Marble; he was servant vnto the blacke Prince, whom he followed in his warres in *France*. This Coate is thus borne by Sir *Iohn Ashfield* Knight, sole heire of that Family, now Gentleman of the bed Chamber to Prince *Charles*.

Hee beareth quarterly foure Coates, (*viz.*) the first *Gules* a Cheveron, *Or*, betweene three Cocks Argent, beaked, combed and membred *Or*, by the name of *Crow*: the second parted *per pale Gules* and *Azur*, a Lion rampant Argent pelleted, by the name of *Stocket*: the third *Gules* a Boare passant Argent, by the name of *Boare*: the fourth and last quarterly *Or* and *Gules*, a bend Vaire distinguished with a Cressant Sable for difference, by the name of *Sackvill*. And for his Creast on a wreath of his colours a Cocke Argent, beaked, combed and membred *Or*.

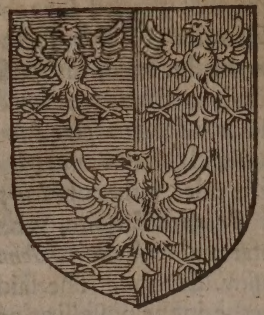
This ancient name and Family of *Crow*, was anciently of *Suffolke*; for about the time of King *Edward* the 4. *Thomas Crow* of *Suffolke*, the elder, purchased *Bradsted* in *Kent*, whose sonne *Thomas Crow* the younger married

Ioane

Ioane the onely daughter and heire of *Nicholas Boare*, son of *Iohn*, sonne of *Richard Boare*, that married *Lora* the daughter of *Simon Stocket* of *Bradsted* in *Kent*. The aforesaid *Ioane* brought to *Thomas* her husband, his house called *Stockets*, with a Chancell built by the above named *Simon Stocket*, as appeareth by a French deed *tempore Edw.* the 2. As also a house and certaine land called *Boares*; by whom shee had issue *Iohn Crow* the elder, father of *Henry Crow*, father of *William Crow* of *Bradsted* Esquire, who married *Anne* the second daughter and Coheire of *Iohn Sackvill* of *Chiddingleigh* in *Sussex*, Esquire. The said Mannor of *Chiddingleigh* hath beene in the possession of the *Sackvills* above three hundred yeeres, and at this day is part of the inheritance of the Right honourable *Edward Sackvill* Earle of *Dorset* and Baron of *Buckhurst*; which *William Crow* and *Anne* his wife hath issue *Sackvill Crow*, their sonne and heire now living, Created Baronet by King *Charles*.

Hee beareth partie per pale, Argent and Gules, a bend Counterchanged. This was the proper Coate of our famous Poet Sir *Geoffrey Chaucer* Knight, who was sometime Master of the Custome-house in *London*, and allyed by *Katherine Swinford* to *Iohn* of *Gaunt* Duke of *Lancaster*; He lyeth buried at *Westminster*: his Epitaph being made over him by Master *Nicholas Brigham*.

The



The field is parted per pale Gules and Azure three Eagles displaide Argent, a Labell Or for difference, this Coate Armour pertaineth to Sir *Robert Coke*, Knight.

He beareth Pearle, a Cheveron *Saphire*, betweene three Squirrels Seiant of the Ruby, by the name of *Lovell*. This Coate is thus borne by the Right Worshipfull Sir *Francis Lovell*, Knight, in the County of *Norfolke*.

This was also the Coate of Sir *Thomas Lovell*, Knight of the Garter, made by King *Henry* the seuenth, of whose house hee was Treasurer and President of the Councell. This Sir *Thomas Lovell* was a fift sonne of Sir *Ralph Lovell* of *Barton Bendish*, in the County of *Norfolke*. This his Coate with the Garter about it, standeth over Lincolnes-Inne-Gate. He Founded the Nunnery of *Halliwell* (where was also his house) on a wall of which not many yeeres since was to be read this Inscription.

All ye Nuns of Halliwell,
Pray ye both day and night,
For the Soule of Sir Thomas Lovell,
Whom Harry *the seuenth made Knight.*

It

It appeareth also that Sir *William Lovell*, Lord *Morley*, was Knight of the Garter: for in *Morley** Church, the seate of his Barony, is yet remaining in a glasse-window (which I have seene) this Coate, with the Garter about it.

* In Norfolke.

Hee beareth partly par pale *Azur* and *Gules*, over all a *Saltier*, Or, by the name of *Cage*, and doth rightly belong to Sir *Iohn Cage* of *Cambridgeshire* Knight, of whose family is *Tobias Cage* of Grayes Inne, and *Iohn Cage* of Lincolnes Inne, two towardly Gentlemen, both sonnes of *Nicholas Cage* of London, younger sonne of *Anthony Cage* of London by the *Lady Hart* his Wife. Which *Anthony Cage* was father of *Anthony Cage* father of the said Sir *Iohn Cage* Knight.

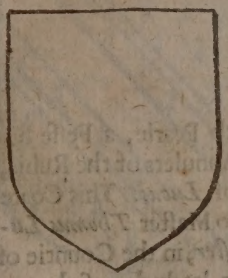
The field is Or, a Cheveron betweene 3. Leopards heads, Sable. This Coate Armour appertaineth to the Family of the *Wheelers*, anciently of *Martinhussingtree*, in *Worcestershire*; where for a long continuance they enioyed their Seate: from whom Sir *Edmund Wheeler* of *Riding-Court*, in *Buckinghamshire*, is lineally descended; who beareth this Coate, differenced with a Cressant, to shew that he is a second Brother. Sir *Iohn Ferne* (a profound Author) doth give it them in speciall charge, to entertaine this opinion; that when they see the head of any Beast

borne in Armes, they ſhould averre that bearing to bee moſt Honourable; alleadging this ſignificant reaſon; that the Bearer durſt reſolutely encounter his Adverſary, face to face: which gave occaſion to a Gentleman of this Name, and Family, (ſtudious in the Secrecies of Armory) to aſſume for his *Motto*: FACIE TENUS, which evidently diſcovereth the minde of the Embleme contained in the Charge.

The interpoſition here of this Cheveron, cauſeth theſe three Heads to be in effect vnited in one; ſuch is the efficacy of an Honourable Ordinary. Some writers affirme the Cheveron to be a mechanicall bearing, fit for Carpenters, and that by them it was firſt borne: which vaine conjecture (ſaith Sir *John Ferne*) carryeth as much likelihood of truth with it, as that a *Maunch* was firſt borne by a Tayler, becauſe this Craftsman is skilfull in cutting out a Sleeve. Here I cannot but take a juſt occaſion to vindicate the Cheveron, becauſe I have heard this Honorable Ordinary vilified by ſo many, deſerving as much, or rather more reſpect, than any of the nine. Firſt then, touching the Antiquitie of this bearing; Writers deliver vpon their credit that *Penda* King of *Mercia*, did beare, Gules, a Cheveron Argent, betweene three Eſtoiles. Examples in the Nobility, are pregnant. *Guy* that valiant Earle of *Warwicke*, did beare Checquie, Or, and Azure, a Cheveron Ermine. *Robert, Baron* of *Stafford*, did beare, Or, a Cheveron Gules. The ancient family of the *Sheffeilds*, bore Argent, a Cheveron between three *Garbes Gules*. Secondly, the Cheveron, for matter of honourable ſignification, is not inferiour to any of the reſt. For ſometimes it ſtandeth for the Embleme of an eſtabliſhed houſe; ſometimes for the Hierogliphicke of atchieving ſome honourable enterpriſes. M^r. *Boſwell* (in his Armory of Honour,) accounteth the ſame a true ſigne of perfection; and Sir *John Ferne* (in his booke intituled, The glory of Generoſity) reſembleth it to a forme of Bataglia ranged, and marſhalled, Cheveron-wayes: which in this

this respect, may properly import some notable seruice done to our Country, in time of warre. This Author writing in defence of the same, saith, that the Cheveron hath beene as ancient an English bearing, as either Barre, Bend, Pale, Fesse, or the like: wherefore I question not but these proofes, and examples, may be of force sufficient, to induce you to conclude with me, in behalfe of this Honourable Ordinary, *Tignum non habet inimicum, nisi ignorantem.*

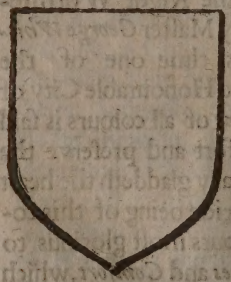
He beareth Argent, 3 pallets Gules, over all a Cheveron Or. This Coate is thus borne by the Right Honourable Sir *Edward Barkham* Knight, late Lord Major of the Citie of *London*; who for his care and wisdome, in the discharge of his so high a place, worthily meriteth to be ranked with the most deseruing.



He beareth Vert, fretted Or, with a Cressant for a difference, by the name of *Whitmore*. This is the proper Coate of the Right Worshipfull and worthy Master *George Whitmore*, at this time one of the Sheriffes of the Honourable City of *London*. *Greene* of all colours is said most to comfort and preserve the sight, & naturally gladdeth the heart of man; the earth in her greatest pride being of this colour: so that *Vert* and *Gold* are colours most glorious to behold, and to the bearer imply *Riches* and *Comfort*, which I wish he may not want, being reputed a right honest Gentleman.

He beareth Fusilie, Ermine and Sable, on a chiefe of the second, three Lillies. This is the Coate of *Magdalen* Colledge in *Oxford*, Founded by that famous Prelate *William de Wainflet*, sirnamed *Patten*. He was borne in *Wainflet*, a little town by the Sea in *Lincolnshire*, *Ann.* 1459.

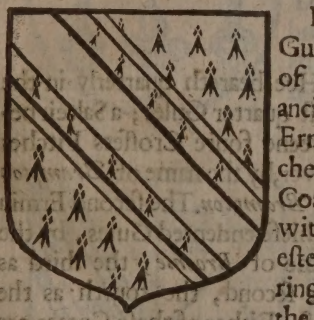
Hee beareth Azure, two Lions endorsed Or. This is an honourable bearing, and was (saith *Gerrard Leigh*) the Coate of *Achilles* at the siedge of *Troy*.



Hee beareth Pearle, a Fesse betweene sixe Annulets of the Rubie, by the name of *Lucas*. This Coate belongeth vnto Master *Thomas Lucas* of *Colchester*, in the Countie of *Essex*, Esquire, lately deceased.

This worthy Gentleman was much to be commended in the education of his children, sparing neither cost nor diligence to furnish them with the best and most commendable Qualities. I know not (I speake freely) whether not onely *Essex*, but

but *England*, can shew a young Gentleman of fifteene yeeres of age, more accomplished every way then Master *Iohn Lucas*, his sonne, now his successor, who not onely vnderstandeth and speaketh the Latine, French, Italian, and is well entred into the Spanish, a good Logician, playeth his part on the Violl, Daunceth, rideth a great Horse admirable well, yet never travelled, or saw Vniversitie: but by his father for the languages, and the diligence of Masters in other qualities, *Intra domesticos parietes*, herein he hath attained for his yeeres to no meane perfection. And if hereto personage, carriage and good demeanour may adde ought, I thinke him second to none of his age and ranke whatsoever. I speake the more liberally, for that I see great numbers of our hopefull Gentry, to spend many yeeres abroad in fruitlesse travaile, returning for the most part worse then they went, and to waste much time and money to no end in the Vniversities, which it had beene better for some they had never seene.

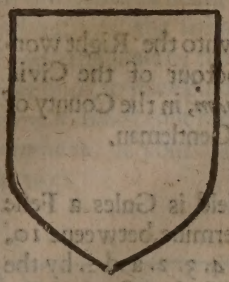


Hee beareth Ermine, a bend Gules, cotzed Or, by the name of *Ienney*. It is a faire and an ancient Coate, the field being Ermine, it is esteemed the richer: the Duke of *Britaines* Coate beeing onely Ermine, without any other charge, is esteemed one of the faireſt bearings of Europe. And for that the Lord *Zouch* is descended from the Dukes of *Britaine*, hee beareth with his Beasants a Canton Ermine. This Coate is borne (though with a difference) by Master *Arthur Ienney*, Esquire, a Gentleman in his owne worth answering every way the goodnesse of his Coate.

He beareth Or, a Lion Rampant Sable, armed and langued Gules, betweene three Flowerde-luces Azure, by the name of *Faireclough*. This is an ancient Family in the Countie of *Lancaſter*, whence the *Fairecloughes* of *Weſton* in *Hertfordſhire*, and thoſe of *Bedfordſhire* derive themſelves; as alſo my ſelfe and my brother Maſter *Richard Peacham* of *Leverton*, in *Holland*, in the Countie of *Lincolne*, our mother being of the ſame name and Family. A Gentleman of this houſe was Standardbearer vnto the Lord *Stanley* at the battell of *Boſworth*, who came with his *Lancaſhire* Forces to the aide of the Earle of *Richmond*, who next under God was aſſuredly the meanes of gaining that day.

Hee beareth quarterly in the firſt quarter Gules; a Salteir betweene foure Croſſets Fitches Silver, by the name of *Brampton* of *Brampton*. The ſecond Ermin a chiefe endented Gules, by the name of *Broome*; the third as the ſecond, the fourth as the firſt. Either of theſe Coates are ancient, and borne thus quartered by Maſter *Henry Brampton* of *Blo-Norton*, in the Countie of *Norfolke*, Eſquire.

He



Hee beareth Or, a Dolphine hariant Azure; if hee ſtood in Feſſe he were naiant or ſwimming; the Dolphine is to be reckoned among thoſe Creatures which are ἀνδρόφιλα, or friendly to man. For hee will follow a ſhip at Sea many leagues, to enioy the ſight of men. Our painters commonly draw him crooked and bending, when he is as ſtraight a Fiſh as any other. Hee is borne (of theſe colours) naiant by the Dolphine of *France*.

He beareth Gules, three Keyes Silver betweene as many Flower-de-luces, Or: had the field beene *Azure*, I would have ſuppoſed it to have been the Armes of ſome great City or port Towne in *France*; thoſe Keyes borne as a ſigne of the great truſt they were put in, and as a remembrance of their fidelity.

Hee beareth empaled, the firſt Argent on a bend Gules cotized Sable, 3. wings empaled of the firſt (with a mullet for a difference) by the name of *Wingfield*, the ſecond pearle betweene three Talbots paſſant of the Diamond, a Cheveron of the Ruby, by the name of *Talbot*. I giue you more inſtances of empale-

ments:

ments: becauſe I deſire you ſhould bee better acquainted with the ſame.

This Coate of *Talbot* belongeth vnto the Right worſhipfull Maſter *Thomas Talbot*, Doctour of the Civill Law, of *Miliers Hall* in *Wimondham*, in the County of *Norfolke*, a very learned and honeſt Gentleman.

The field is Gules a Feſſe dauncete ermine, betweene 10. billets, or 4. 3. 2. and 1. by the name of *Harby*, of which Family are *Edward Harby* of *Adſton* in the County of *Northampton*, *Clement*, *Iob*, and *Eraſmus Harby* of *London* Marchants, Vncles to the ſaid *Edward Harby*.

He beareth Silver, a Pine tree with the Apples proper, it is borne by the name of Pine. The Pine groweth abundantly vpon the cold mountaines of *Norway*, in *Denmarke*, *Lieſtand*, and thoſe countries, whence wee have them for Maſtes for ſhippes. There are two ſorts of them, the male and female, the one called *Piuaſter* or the wilde Pine, the other female, onely *Pinus*: which hath cauſed a generall errour among our Schoolemaſters in conſtruing that in the *Grammar*, *Mas pinus*, *Mas Oleaſter*, whereof the moſt ignorant conſtrue it *Pinus*, a Pine tree, *Mas*, the Maſculine. Thoſe that thinke themſelves of better iudgement turne it to *Spinus*, (and ſo many Grammers have it printed) but that is as falſe as the

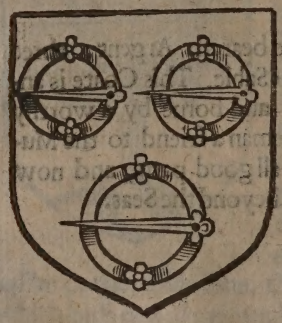
Lilie explained.

the other, *Spinus* being ever by consent of all Dictionaries and Authors, the fœminine gender: the truth is, *Mas Pinus*, the male or the Pine tree; for indeed *Lilly* might have said (to have put it out of question) *Pinaster, Mas Oleaster*, but then it had beene an harsh and unpleasing *Cacemphaton*, as your owne eare will tell you: but this by the way.

He beareth, Or, on a pile in point Azur, three Martlets of the first, this is the paternall Coate of *Tobias Wood* of *Laiton* in the County of *Essex*, Esquire.

Hee beareth Argent, three *Pheons* Sable. This Coate is ancient, and borne by a worthy Gentleman a friend to the Muses in all good parts, and now living beyond the Seas.

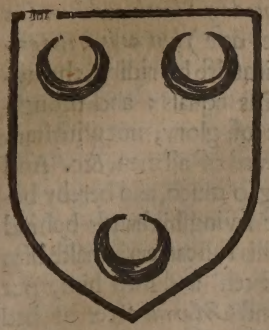
He beareth *Argent*: a Cheveron *Azure* betweene 3. *Treyfoiles Vert*. The Treyfoile is the Herald of the Spring, and the first grasse that appeareth; hereupon it was the Embleme of *Hope*. For *Hope* anciently was painted like a young and a beautifull child of a sweet & smiling countenance, standing on tiptoe, in a long and wide robe of white and greene, with a Treyfoile in the hand; the tender age sheweth the Infancy of Hope; the smiling cheere, the sweetnes and pleasure she apprehendeth in her thoughts; standing on tiptoe, sheweth her vncertaintie and vnsteadinesse: the long and wide robe declareth, shee never pincheth or bindeth her conceit, but alloweth her imagination the largest scope: the Trefoile signifieth, it is alwayes spring with her, whose colours white and greene, shee is clad in.



He beareth Gules, three Fermaulx or by the name of *Gunnon*, the Buckle is a bearing both ancient and honourable, not onely with vs here in *England*, but also in *France*.

Witnesse the Coate Armour of *Lewes sire de Graville, alias Girardvile* Admirall of *France*, *Anno* 1483. which is the same which *Gunton* beareth, the French deriving the word *Fermaulx* from *firmus* doe thereby declare the nature and office of the Buckle, it being the true Embleme of Fidelity and Constancy, and *Mars* keeping the Field may conioynd properly import some trusty service in the time of Warre.

He



He beareth Azure, two Cressents in chiefe, Or, and one in base Silver. I know not the owner of this Coate, onely I found in a Church in *Brabant*, and for the rarity, (for seldome haue I seene the like) placed it here to conclude the rest.

CHAP. XVII.

Of Exercise of the body.

NOw from your private study and contemplation, bring you abroad into the open fields, for exercise of your Body, by some honest recreation, since *Aristotle* requireth the same in the Education of Nobility and all youth, since the mind from the Ability of the Body gathereth her strength and vigor. Anciently by the Civill Law these kinds of Exercises were onely allowed of, that is, πυγμαχία, δισκος, δρόμος, ἅλμα and πάλη, which are the exercise of Armes by single combate, as running at Tilt-barrians, &c. Coiting, throwing the hammer, sledge, and such like, Running, jumping, leaping, and lastly wrestling: for the first, it is the most Noble, those Epithites of ἱπποχάρμης and ἱππόδαμος, have beene the attributes of Kings and Princes, whose delight in ancient times was to ride and mannage great horses. Hereby you are ennabled for command, and the service of your Countrey. And what, saith *Tully*, can be more glorious, then to bee able to preserue and succour our Country, when shee hath neede of our helpe? It is the onely Com-

In L. Soloniff. de Alea lusu & Aleator.

Of Horsemanship.

mendation that *Salust* gives to *Iugurth, who did not* (saith he) *give himselfe over to be corrupted by Sloath and Riot* (as many of our Gallants now adayes doe) *but as it is the custome of that Nation,* exercised himselfe by riding, throwing the dart, and running with his equals: and though he excelled all other in the height of glory, notwithstanding he was held deare and beloved of all men, &c. And *Cæsar* vsed the exercise of riding so much, and hereby became so active and skilfull, that laying his hands behind him, he would put his horse to his full carreer, make him on the suddaine take hedge or ditch, and stop him, put him into a ring, and the like. And *Marius* after he had beene seven times Consull, and fourescore yeeres of age, exercised himselfe daily in the field of *Mars* with the Romane youth, instructing them to handle their weapon, to ride, &c. The like also did *Pompey* even to his last expedition. And *Virgill* speaking (I take it) of the *Spartan* youth, saith:

Venatu invigilant pueri, silvasque fatigant,
Flectere jugis equos, & spicula tendere cornu, &c.

And at this day it is the onely exercise of the *Italian* Nobility, especially in *Naples*, as also of the French; and great pitty, that it is no more practised among our English Gentry.

Of Tilting and Torneaments.

Running at the tilt is a generous and a Martiall exercise, but hazardous and full of danger; for many hereby (euen in sport) have lost their lives, that I may omit *Henry* the French King, with many other princes and noble personages of whom History is full.

Guido Panciroll in l. de reb. nouiter repertis, tit. 20.

Tilting and Torneaments were invented by *Manvill Comnenus* Emperour of *Constantinople*, as saith *Nicetas*, who wrote about the yeare 1214. before his time wee read not any where that this exercise was used under the Romane Empire.

The same *Nicetas* reporteth of solemne Iustes or Torne-

Torneaments which the said *Manvill Comnenus* showed vnto the *Latines* at *Antioch*, what time they went to make warre in the holy land; for the Latines making a brave shew in their rich Armour well horsed with their Lances, and presenting themselves before the Emperour, the Emperour to shew them that the Græcians were nothing inferiour unto them in bravery or courage, appointed a day when they and the Latines (for the glory of either Empire) should so many to so many, and with lances without points, encounter either, bravely mounted and made one of the number with his Græcians; who, saith *Nicetas*, so bravely carryed himselfe, that he vnhorsed two Latine Commanders, casting them from the saddle to the ground.

In our launces now adayes (of what wood soever they are made of) there is nothing so much danger as hath beene in times past: neither in our moderne practice of warre have they almost any vse at all. The Prince of *Orange* hath abandoned them, having not a Launce in his whole Army, but hath Carbines in their roome. *Spinola* hath some troopes of them, yet not many, as I obserued. Those of *Shertogen-bosch* under *Grobbendoncke*, are esteemed the best horse *Spinola* hath.

For throwing and wrestling, I hold them exercises not so well beseeming Nobility, but rather soldiers in a Campe, or a Princes guard: neither have I read or heard of any Prince or Generall commended for wrestling, saue *Epaminondas Achmat*, the last Grand Signeur and Emperour of *Turky*, who tooke great delight in throwing the hammer, and was so strong that hee overthrew his stoutest *Ianizaries*, there being reared in *Constantinople* for one extraordinary cast which none could come neere, two great Pillars of marble. Of throwing, leaping, and wrestling.

Running and Agility of Body have beene esteemed most commendable in the greatest Princes and Commanders that ever lived; and the old *Romanes* (next after triall made of their strength, and view of their limmes Of running.

and person) chose their souldiers by running, for it is an old custome among them, to assault the enemy by running all close together in grosse to the charge. And *Cæsar* tels vs that strokes are surer laid on, and the souldiers made more nimble and ready in running and by motion. *Homer* gave *Achilles* (which perhaps some of our great feathered Gallants would disdaine, yet haply better deserve) the epithite of ωκυπὸς, or swift footed. And a *Alexander* we reade excelled all his Court in running. *Sertorius* a brave Commander under *Cæsar*, could nimbly runne vp the most steepe Mountaines, leape broken and vnpasseable Rockes, and like invious places; insomuch as *Metellus* being sent with a powerfull Army against him, he knew neither where to find him, nor how to come by him, by reason of his nimble footmanship. Thereupon he sent his Colleague *Pompey*, who being by *Sextorius* overthrowne at the first encounter, escaped very narrowly; for being unhorsed, and having received a great wound, while the souldiers were busied in striving, some for his horse, others for the most rich furniture (his caparison, bridle, saddle, stirrops, being in a manner all of gold, and shining with precious stones of inestimable valew) watching his opportunity, by swiftnesse of foote escaped from them all, and returned safe to his quarter.

C. Cæsar in Epistolis.

a To cure the smalnesse of his voyce, he would vsually runne vp a hill, a fit Embleme for such as when they haue ascended the height of preferment, both looke and speake big.

Of leaping.

Leaping is an exercise very commendable, and healthfull for the body, especially if you vse it in the morning, as we read *Alexander* and *Epaminondas* did. Vpon a full stomacke or to bedward, it is very dangerous, and in no wise to be exercised.

Of swimming.

The skill and art of swimming is also very requisite in every Noble and Gentleman, especially if he looketh for employment in the warres, for hereby (besides the preserving of his owne life vpon infinite occasions,) he may many wayes annoy his enemy. *Horatius Cocles* onely by the benefit of swimming saved his countrey, for when himselfe alone had long defended and made good the Bridge over *Tyber* against the *Hetruscans*, the *Romanes* brake

Liv. lib. 2. Decad. 1.

brake it downe behind him, wherewith, in his Armour he cast himselfe into the River, and (notwithstanding a shower of Darts and Arrowes were sent after him) swam with safetie into the Citie, which rewarded him with a Statue erected in the Market place, and as much land as hee could encompasse with a plough in a day.

And as desperate was the attempt of a number of *Romane* Gentlemen in the first *Carthaginian* warre, who leaping in a night from the hatches of their Ships into the Sea, by maine force thrust and drew the *Carthaginian* Ships into the haven, and delivered them to *Luctatius* their Generall.

And as resolute was that attempt (no wit inferiour to the former) of *Gerrard* and *Harvey*, two Gentlemen of our owne Nation, who in eightie eight in the fight at Sea, swam in the night time, and pierced with Awgers, or such like instruments, the sides of the Spanish Gallions, and returned backe safe to the Fleete. The resolute adventure of *Gerrard* and *Harvey* in 88.

Scævola, a man of inestimable courage, and who came with *Cæsar* in his expedition for *Britaine*, after hee had made good a whole day together, a mightie Rocke or passage against the *Britaines*, in the night time loaden with double Armes and an heauy shield, cast himselfe into the deepe, and swam safe to *Cæsar* and his Fleete.

Neither is it to be wondred at, that the *Romanes* were so skilfull in swimming, for they were daily exercised in the same after their other exercises, and had a place in the River of *Tyber* appointed vnto them for the same purpose, adioyning to the field of *Mars*; and another of great depth, rough and full of whirlpits on purpose, to exercise their horses in.

Shooting also is a very healthfull and commendable recreation for a Gentleman; neither doe I know any other comparable vnto it for stirring every part of the body: for it openeth the breast and pipes, exerciseth the armes and feete, with lesse violence, then running, leaping, &c. Herein was the Emperour *Domitian* so cunning, that eta Boy a good distance off hold vp his hand, and stretch Of shooting.

his

his fingers abroad, hee would shoote thorow the spaces without touching the Boyes hand, or any finger.

And *Commodus* (saith *Herodian*) had so good an ayme, that he would fixe on the brow of a Deere two shafts as evenly, and spreading in distance, as if they had beene his owne hornes.

But for the further excellence booke of Mr. *Aschams*, I referre you to that excellent booke of Mr. *Aschams*, intituled *Toxophilus*, wherein you shall finde whatsoever is requisite to be knowne of a compleate Archer.

Hawking and Hunting are recreations very commendable and befitting a Noble or Gentleman to exercise; Hunting especially, which *Xenophon* commendeth to his *Cyrus*, calling it a gift of the Gods, bestowed first vpon *Chiron* for his vprightnesse in doing Iustice, and by him taught vnto the old Heroes and Princes; by whose vertue and prowesse (as enabled by this exercise) their Countries were defended, their subjects and innocents preserved, Iustice maintained. For there is no one exercise that enableth the body more for the warre, then Hunting, by teaching you to endure heate, cold, hunger, thirst; to rise earely, watch late, lie and fare hardly: and *Eusebius* is of opinion, that wilde beasts were of purpose created by God, that men by chasing and encountring them, might be fitted and enabled for warlike exercises. Hereupon *Alexander*, *Cyrus*, and the old Kings of *Persia*, employed themselves exceeding much herein, not to purchase Venison and purvey for the belly, but to maintaine their strength, and preserve their health, by encreasing and stirring vp the naturall heate within, which sloth and sitting still wastes and decaies: to harden the bodies by labour against the enemy; and withall, to search out the natures of wilde beasts, which knowne, they might leaue the same recorded to their posteritie. And the famous Physitian *Quercetan*, above all other exercises commendeth this as most healthfull, and keepeth the body sound and free from diseases.

Langius, lib. 2. Epist. 59. Quercetan in Diætetico polybist. sect. 2. cap. 11.

The old Lord *Gray* (our English *Achilles*) when hee was

was Deputie of *Ireland*, to inure his sonnes for the warre, would vsually in the depth of Winter, in frost, snow, raine, and what weather soever fell, cause them at midnight to be raised out of their beds, and carried abroad on hunting till the next morning; then perhaps come wet and cold home, having for a breakefast, a browne loafe and a mouldie Cheese, or (which is ten times worse) a dish of Irish Butter: and in this manner the *Spartans* and *Laconians* dieted, and brought vp their children, till they came vnto mans estate.

Hawking was a sport vtterly vnknowne to the ancients, as *Blondinus* and *P. Iovius* in the second booke of his History, where he entreateth of the *Muscovitish* affaires, witnesseth; but was invented and first practised by *Frederick Barbarossa*, when he besieged *Rome*: yet it appeareth by *Firmicus*, that it was knowne twelve hundred yeeres since, where he speaketh of Falconers, and teachers of other Birds: and indeed beyond him, I thinke it can no where be found that Falconry was knowne. There have beene many who have written of Falconry: *Fredericke* the second, Emperour of *Germany* (whom *Melanthon* worthily commendeth, and equalleth to the ancient Heroes, for his many victories atchieved by his valour: his skill in all learning, being able to speake foureteene severall languages: his liberalitie, magnificence, affabilitie, mildnesse, &c. insomuch, that in him alone, saith he, ended and dyed the remainder of ancient Majestie) wrote hereof two excellent bookes, which *Ioachim Camerarius* (having by him the first Copie in a Manuscript) published together with a Treatise of *Albertus Magnus*, of the nature of Hawkes, and printed it at *Norimberge*. *Budæus* hath also written a large Discourse of Hunting and Hawking, part whereof is annexed to the latter end of *Henry Estiennés* French and Latine Dictionary: in English, Master *Blundeviles* booke is the best that I know.

Iul. Firmicus lib. 5. cap. 8.

Melanthon lib. 5. Cronic. folio 789.

Budæus de venatione & Aucupio.

By the Canon *Law* Hawking was forbidden vnto Clergie

Concil. Aurel. cap. 4.

Agathens. 55. Epaunens. 3. 44. Extr. de Clerico venatore.

Clergy men, as afterward Hunting, by reason the exercise and instruments wherewith beasts are slaine, are military, and not so well agreeing (as they give the reason) with spirituall warfarre: but I cannot see but that they (many of them being great Princes, and pillars of the Church, daily employed and pressed with the weight of State affaires) may have their recreations as well as others. But to prevent their pastime, there is such an order taken with their Parkes, that many of our best Bishoprickes can now adayes scarce shew one of ten, or twenty. *Norwich* had thirteene Parkes, and of all other was most iniustly dealt withall. If they had taken away twelve and left the old one, it had beene indifferent; but to rob the Church of all, was more then too much.

But as we allow not altogether that severe education of the old *Spartanes* in their children, hazarding many times the healths of young and tender bodies, by some tedious ague; yea, also their liues, by the mischance of a leape or stumbling of their horse: so as much doe I detest that effœminacy of the most, that burne out day and night in their beds, and by the fire side; in trifles, gaming, or courting their yellow Mistresses all the Winter in a City; appearing but as Cuckoes in the Spring, one time in the yeere to the Countrey and their tenants, leaving the care of keeping good houses at Christmas, to the honest Yeomen of the Countrey.

Some againe are so intent on their pleasure that they never care for keeping within, as sometime was *Mithridates*, that it is reported of him; *For seven yeares space together he never came within house, neither in City nor in the Countrey.* And *Barnaby Viscunt* of *Millant*, was so carried away with the love of Hunting, that hee made a Law; whosoever should kill any wild Boare, or had killed any in five yeares before that his Statute was enacted (contrary unto ancient Edict) or were privy to the eating of any at any Gentlemans Table, should be imprisoned and tortured after a grievous manner. Beside, hee

Volatteran. lib. 7. antiqu. Jovius in Barnaba.

afflicted

afflicted the Countrey marveilously, by disperſing many thouſands of Dogges to be kept and brought up in villages and among the Paiſants, to their infinite trouble and charge. *Mahomet*, ſonne to *Amurath*, on the contrary, when he made warre in *Caramania*, turned out of ſervice 700. of his fathers Faulconers, and cauſed as many of old huntſmen to follow Armes, and his Campe, in ſtead of the kennell. *Chalcondyas. lib. 7.*

Chap. XVIII.

Of Reputation, and Carriage in generall.

THere is no one thing that ſetteth a fairer ſtampe vpon Nobility then evenneſſe of Carriage, and care of our Reputation, without which our moſt graceſull gifts are dead and dull, as the Diamond without his foile: for hereupon as on the frontiſpice of a magnificent Pallace, are fixed the eyes of all paſſengers, and hereby the heigth of our Iudgements (even our ſelves) is taken; according to that of the wiſeman, *By gate, laughter, and apparell, a man is knowne what he is*, *Eccleſiaſtic.* Wherefore I call it the Crowne of good parts, and loadſtone of regard. The principall meanes to preſerve it, is *Temperance*, and that *Moderation* of the mind, wherewith as a bridle we curbe and breake our ranke and unruly Paſſions, keeping as the *Caſpian* Sea, our ſelves ever at one heigth without ebbe or refluxe. And albeit true it is that *Galen* ſaith, we are commonly beholden for the diſpoſition of our minds, to the Temperature of our bodies, yet much lyeth in our power to keepe that fount from empoiſoning, by taking heed to our ſelves; and as good Cardinall *Poole* once ſaid, to correct the malignitie of our Starres, with a ſecond birth. For certainely under grace, it is the roote of our Reputation and honeſt Fame; without the which, as one ſaith, *we are dead long before we are buryed.*

For Moderation of the mind and affections, which is the Ground of all Honesty, I must give you that prime receipt the kingly prophet doth to a young man, teaching him wherewith to cleanse his way, that is, by keeping, saith he (oh Lord) thy statutes, meaning the feare of God in generall, without which (hee ever first striking at the head) our Iudgements are depraved, and left to our selves, we are not able to give any thing his true esteeme and value. Therefore first to be truly Honest is to bee truly Religious, for if the feare of men be a great motive to keepe our selves within compasse, much more will the feare of God, recall vs from our lusts and intemperance. Hereby the mind getteth the dominion and upperhand, wisely governing that goodly Kingdome Nature hath allotted her. And if it was sometime said of *Fabius, Citiùs Solem è sua sphæra divelli, quàm fabium ab honestate potuisse*, how heedfully ought a Christian, who carryeth the lanterne in his hand, looke to his feete, when an Heathen could goe so directly in the darke, onely by the glimpse of Nature, and without stumbling?

Psal. 119. 9.

Moreover since the Civill end of our life is, *vt in honore cum dignitate vivamus*, you shall withall find good learning and the Arts to conferre a great helpe and furtherance hereunto, being a polisher of imbred rudenesse and our informity, and a curer of many diseases our minds are subiect vnto: for we learne not to begge to our selves admiration from other, or boastingly to lay to view so rich and pretious furniture of our minds, but that wee may be vsefull to others, but first to our selves; least (as some pretious receipt) while wee keepe that in a boxe which can cure another, our selves lye lame and diseased.

The first vse then hereof (I meane your learning,) as an Antidote against the Common plague of our times, let it confirme and perswade you, that as your understanding is by it ennobled with the richest dowry in the world, so hereby learne to know your owne worth and value, and in choice of your companions, to entertaine those

those who are Religious and learned: for as I said heretofore, converse of old was the mother of skill and all vertuous endeavours, so say I now, of all vice and basenes, if regard be not had. Therefore hold friendship and acquaintance with few, and those I could wish your betters, at the least of your owne ranke, but endeare your selfe to none; *gaudebis minùs, minùs dolebis.* The best Natures I know delight in popularity, and are pliable to company-keeping, but many times buy their acquaintance at over deare a rate, by being drawne either into base Actions and Places of which they are ashamed for euer after; or to needlesse expence by laying out or lending to importunate base and shameless companions, gaining losse of their monies, time, sorrow, and griefe of friends, the disrepute of the better sort, and lastly contempt of the vilest among the Common vulgar.

Antiochus Epiphanes, King of *Asia*, for his popularity and delight in company, was sir-named the *Mad:* and likewise for the same, *Appius Claudius* was deprived of his Office, and fearing beside shame the hatred of the Senate, counterfeiting blindnesse, for ever after kept himselfe at home. We reade also of a certaine King of the *Gothes*, who making his Souldiers his drinking companions, was for his free and kind heart at the last drowned by them in a Tub of Ale. *Athenæus lib. 5. cap. 4.* *Diodorus lib. 20.* *I. Magnus lib. 7. cap. 7.*

Nor mistake me that I swerve so much on this side, that I would deny a Prince or Gentleman the benefit of discourse and converse with the meanest: for Majesty and greatnesse cannot alwayes stand so bent, but that it must have the remission and relaxation sometime to descend from the court to the cottage, which cannot choose but give it the better taste and relish. *Adrian* the Emperour would most curteously conferre with the meanest, detesting those his high minded Courtiers, who under a colour of preserving his Estate and honour, envyed him this sweetnesse of humility and privacy. *Vespasian* in like manner was wont not onely to salute the chiefe Senators *Erasm. lib. 6. Apotheg. ex Spartian.* *Xiphilinus.*

of *Rome*, but euen private men, inviting them many times to dine and suppe with him, himselfe againe going vnto their houses. *Philopœmen* was so curteous and went so plaine, that his Hostesse in *Megera* tooke him for a Serving-man. And certainly this Affabilitie and curtesie in Greatnesse, draweth our eyes like flowers in the Spring, to behold, and with admiration to loue it whereſoever we find it.

Plutarch. in Philopœm.

Philip Commines, cap. 3.

There is no better signe (saith one) in the world of a good and vertuous disposition, then when a Prince or Gentleman maketh choice of learned and vertuous men for his companions; for presently hee is imagined to bee such a one as those to whom hee joyneth himselfe: yea saith *Aristotle*, it is a kinde of vertuous exercise to bee conversant with good and vnderstanding men.

Whom then you shall entertaine into the closet of your breast, first sound their Religion; then looke into their Lives and Carriage, how they have beene reckoned of others; Lastly, to their Qualitie how or wherein they may be vsefull vnto you, whether by advice and Counsell, direction, helpe in your Studies, or serviceableneſse in your exercise and recreations.

Ludovic. Vives.

In Emblem.

There is nothing more miserable *then to want the Counsell of a friend, and an admoniſher in time of neede:* Which hath beene and is daily the bane of many of our young Gentlemen, even to the vtter ruine of themselves and their posteritie for ever. Who when like *Alciates* figtree vpon the high and inaccessible Rocke, they are out of reach and cannot be come vnto by men who would dresse and preserve them; espied a-farre off are onely preyed vpon and haunted by Vultures and Dawes: and while one addeth fewell to the fire of his expence, for the which he is like to pay twentie for two, at twentie and one; another footheth him in play (knowing the best fishing is in troubled waters) another tendreth him a match of light stuffe: all at once preying for themselves, these greene things of 16 or 18 are quite devoured before they are ripe. Where-

Wherefore I must next commend vnto you *Frugality, the Mother of vertues,* a vertue which holdeth her owne, layeth out profitably, avoideth idle expences, superfluitie, lavish bestowing or giving, borrowing, building, and the like: yet when reason requireth can be royally bountifull, a vertue as requisite in a Noble or Gentleman, as the care of his whole Estate, and preservation of his name and posteritie; yet as greatly wanting in many, as they come short of the reputation and entire Estates of their forefathers, who account thrift the object of the plow or Shop, too base and vnworthy their consideration, while they impose their faire Estates and most important businesse, vpon a cheating Steward or craftie Bailiffe, who in few yeeres (like the young Cuckow) are ready to devoure their feeder; and themselves like sleepy Pilots, having no eye to the Compasse, or sounding their Estates, are runne on ground ere they be aware. Of Frugalitie. *Iustine.*

First then, assoone as you shall be able, looke into your Estate, labouring not onely to conserve it entire, but to augment it either by a wise fore-thought, marriage, or by some other thriftie meanes: and thinke the more yee are laden with abundance, the more (like a vine) yee have neede of props, and your soundest friends to advise you. Neither doe I imagine you will bee so rash as to give no eare to good counsell, to your ruine, as *Cæsar* did, when he refused a booke of a poore Scholler, wherein the intended plot against him was discovered.

Marcus Cato, who was so victorious in warre, so prudent in peace, so eloquent in the Oratory, learned in the lawes, neglected not thereby his estate, but looked, as *Livie* saith of him, euen into his husbandry himselfe: and *Plutarch* writeth of *Philopœmen,* a great and famous Commander, that notwithstanding his great affaires and employments, hee would every morning bee stirring by breake of day, and either to dressing of his vines, digging or following his plow: and *Cicero* to heighthen the Honour of King *Deiotarus,* reporteth thus of him, *in Deiotaro* *Plutarch in Philopœmen.*

Cic. pro Deiotaro.

taro sunt regiæ virtutes, quod te, Cæsar, ignorare non arbitror, sed præcipuè singularis & admiranda frugalitas. And the *Romanes* had a law, Hee who could not looke into his owne estate, and imploy his land to the best, should forfeit the same, and be held for a foole or a mad man all his life after. *Aristides*, albeit he was an excellent man otherwise, yet herein he was so careleſſe, that at his death he neither left portion for his daughters, nor so much as would carry him to the ground, and defray the charge of his funerall.

Iuliamus ff. de cura furio.

Plutarch in Aristide.

Be thriftie also in your apparell and clothing, least you incurre the censure of the most grave and wisest censor, *Cui magna corporis cultus cura, ei magna virtutis incuria:* and *Henry* the fourth, last King of *France* of eternall memory, would oftentimes merily say, By the outside onely, he could sound the depth of a Courtier: saying, Who had least in them made the faireſt shew without, inviting respect with gold-lace and great feathers, which will not be wonne with toyes. Neither on the contrary, be so basely parsimonious or frugall, as is written of one of the Kings of *France*, in whose accounts in the Eschequer are yet remaining, Item so much for red Satten to sleeve the Kings old Doublet: Item a halfe-penny for liquor for his Bootes, and so forth. Or to bee knowne by a Hat or a Doublet ten or twentie yeeres; then with some miserable Vsurer curse the maker for the slightnesse of his felt or stuffe, murmuring it will not last to see the Revolution of the *First Moover*. But vsing that moderate and middle garbe, which shall rather lessen then make you bigger then you are; which hath beene, and is yet observed by our greatest Princes, who in outside goe many times inferiour to their Groomes and Pages. That glory and Champion of Christendome *Charles* the fift, would goe (except in times of warre) as plaine as any ordinary Gentleman, commonly in blacke or sad stuffe, without lace or any other extraordinary cost; onely his Order of the golden Fleece about his necke in a ribband: and was so naturally frugall, not out of parsimony (being the most bountifull minded

The modesty and humilitie of *Charles* the fifth.

minded Prince that ever lived) that as *Guicciardine* reporteth of him, if any one of his points had chanced to breake, he would tye it of a knot and make it serue againe. And I have many times seene his excellence the Prince of *Orange* that now is, in the field, in his habite as plaine as any Country Gentleman, wearing commonly a suite of haire coloured slight stuffe, of silke, a plaine gray cloake and Hatt, with a greene feather, his hatband onely exceeding rich. And *Ambrose Spinola* Generall for the Archduke, when hee lay in *Weasell* at the taking of it in, one would have taken him, but for an ordinary merchant in a plaine suite of blacke. And the plainenesse of the late Duke of *Norfolke* derogated nothing from his Esteeme. So that you see what a pitifull Ambition it is, to strive to be first in a fashion, and a poore pride to seeke your esteeme and regard, from wormes, shels, and Tailors; and buy the gaze of the staring multitude at a thousand, or fifteene hundred pounds, which would apparell the Duke and his whole *Grande Consiglio* of *Venice*. But if to doe your Prince honour, at a tilting, employed in Embassage, comming in of some great stranger, or you are to give entertainment to Princes or Noble personages at your houses, as did *Cosmo de Medici*, or haply yee command in the warres, spare not to be brave with the bravest. *Philopœmen* caused his Souldiers to be spare in Apparrell and Diet (saith *Plutarch*) and to come honourably armed into the field: wherefore he commanded in Goldsmiths shops to breake in peeces pots of gold and silver, and to be imployed in the silvering of Bitts, guilding of Armours, inlaying of Saddles, &c. *For the sumptuous cost upon warlike furniture, doth encourage and make great a noble heart: but in other sights it carrieth away mens minds to a womanish vanity, and melting the courage of the mind,* (as *Homer* saith it did *Achilles*, when his mother laid new Armes and weapons at his feete.) The Spaniard when he is in the field, is glorious in his caffocke, and affecteth the wearing of the richest Iewels; the French huge feathers, Scarlet, and gold

The Duke of *Norfolke*.

In Philopœm.

Plutarch.

lace; the Englisſh, his Armes rich and a good ſword: the Italians pride is in his *Neapolitan* Courſer: the Germanes and low Dutch to bee dawbed with Gold and Pearle, wherein (ſay they) there is no loſſe except they be loſt: but herein I give no preſcription.

Of Diet.

Seneca. Rhet. 7. Cicero pro Cœlio.

I now come to your Dyet, wherein be not onely frugall for the ſaving of your purſe, but moderate in regard of your health, which is impaired by nothing more then exceſſe in eating and drinking (let me alſo adde *Tobacco* taking.) Many diſhes breed many diſeaſes, dulleth the mind and vnderſtanding, and not onely ſhorten, but take away life. We reade of *Auguſtus* that hee was never curious in his diet, but content with ordinary and common viands. And *Cato* the *Cenſor*, ſayling into *Spaine*, dranke of no other drinke then the rowers or ſlaves of his owne galley. And *Timotheus* Duke of *Athens* was wont to ſay (whom *Plato* invited home to him to ſupper) they found themſelves never diſtempered. Contrary to our Feaſtmakers, who ſuppoſe the glory of entertainement, and giving the beſt welcome to conſiſt in needleſſe ſuperfluities and profuſe waſte of the good Creatures, as *Scylla* made a banquet that laſted many daies, where there was ſuch exceſſive abundance, that infinite plentie of victuals were throwne into the River, and excellent wine above forty yeares old, ſpilt and made no account of, but by ſurfeiting and banquetting, at laſt he gat a moſt miſerable diſeaſe and dyed full of lice.

Plutarch de Sanitate tuenda.

Sabell. Em. cad. 2.

Suetonius. Euery Romane penny was about ſeuenpence halfe penny. *C. Rhodigin. lib. 6. cap. 35.*

And *Cæſar* in regard of his *Lybian* triumph, at one banquet filled two and twentie thouſand roomes with gheſts and gaue to euery Citizen in *Rome* ten buſhels of wheat, and as many pounds of oyle, and beſide, three hundred pence in money.

We reade of one *Smyndirides*, who was ſo much given to feaſting, and his eaſe, that he ſaw not the Sunne riſing nor ſetting in twenty yeares; and the *Sybarites* forbad all Smiths and knocking in the ſtreets, and what thing ſoever that made any noiſe to be within the City Wals,

Wals, that they might eate and sleepe: whereupon they banished cockes out of the City, and invented the vse of chamberpots, and bad women a yeare before to their feasts, that they might have leisure enough to make themselves fine and brave with gold and Iewels. *Suida. & politian lib. 15. Miscellan.*

Above all, learne betimes to avoide excessiue drinking, than which there is no one vice more common and reigning, and ill beseeming a Gentleman, which if growne to an habit, is hardly left; remembring that hereby you become not fit for any thing, having your reason degraded, your body distempered, your soule hazarded, your esteeme and reputation abased, while you sit taking your vnwholsome healthes, —— *vt iam vertigine tectum Ambulet, & geminis exsurgat mensa lucernis.* *In venal. Satyr.*

Drinking the destruction of wit, and plague of our English Gentry.

—— Vntill the house about doth turne,
And on the board two candles seeme to burne.

By the Leviticall Law, who had a glutton or a drunkard to their Sonne, they were to bring him before the Elders of the City, and see him stoned to death. And in *Spaine* at this day they have a law that the word of him that hath beene convicted of drunkennesse, shall not bee taken in any testimony. Within these fifty or threescore yeares it was a rare thing with vs in *England*, to see a Drunken man, our Nation carrying the name of the most sober and temperate of any other in the world. But since wee had to doe in the quarrell of the *Netherlands*, about the time of Sir *Iohn Norrice* his first being there, the custome of drinking and pledging healthes was brought over into *England*: wherein let the Dutch bee their owne judges, if we equall them not; yea I thinke rather excell them.

Drunkennesse not many years since, very rare in *England*.

Tricongius and the old *Romanes* had lawes and statutes concerning the Art of drinking, which it seemes, are revived, and by our drunkards observed to an haire. It being enacted, *that he who after his drinke faltered not in his speech, vomited not, neither reeled, if he dranke off his cups cleanely, tooke not his wine in his draught, spit not, left nothing* *Plin. lib. 4. Historiæ sub finem.*

in the pot, nor ſpilt any vpon the ground, he had the prize, and was accounted the braveſt man. If they were contented herewith, it were well, but they daily invent new and damnable kinds of carrowſing (as that in *North holland* and *Frizeland* (though among the baſer ſort) of *vpſie Monikedam*, which is, after you have drunke out the drinke to your friend or companion, you muſt breake the glaſſe full vpon his face, and if you miſſe, you muſt drinke againe,) whence proceed quarrelling, reviling, and many times execrable murthers, as *Alexander* was ſlaine in his drunkenneſſe; and *Domitius*, *Nero's* father ſlew *Liberius* out-right, becauſe he would not pledge him a whole carrowſe and hence ariſe moſt quarrels among our gallant drunkards: vnto whom if you reade a lecture of ſobriety, and how in former ages their forefathers dranke water, they ſweare water is the frogges drinke, and ordained onely for the driving of Mils, and carrying of Boats.

Prov. 23.

Neither deſire I, you ſhould be ſo abſtemious, as not to remember a friend with a hearty draught ſince wine was created to make the heart merry, *for what is the life of man if it want wine?* Moderately taken it preſerveth health, comforteth and diſperſeth the naturall heate over all the whole body, allayes chollericke humors; expelling the ſame with the ſweate, &c. tempereth Melancholly. And as one ſaith, hath in it ſelfe, ἕλκυστικόν τι φύσει τὸ φιλίαν, a drawing vertue to procure friendſhip.

Eccleſiaſt 31. *verſ.* 7.

Athenæus.

At your meate to be liberall and freely merry, is very healthy and comely, and many times the ſtranger or gueſt will take more content in the cheerelineſſe of your countenance, then in your meate. *Auguſtus* the Emperour had alwayes his mirth greater then his feaſts. And *Suetonius* ſaith of *Titus*, *Veſpaſians* Sonne, he had ever his Table furniſhed with mirth and good company. And the old Lord Treaſurer of *England*, Lord *William Burghley*, how employed ſoever in State affaires, at his Table hee would lay all buſineſſe by, and be heartily merry.

Charles

Charles the Great vſed at his meates to have ſome Hiſtory read, whereof hee would afterwards diſcourſe. And *Francis* the firſt, King of *France*, would commonly diſpute of *Hiſtory*, *Coſmography*, *Poetry*. His Majeſty our Soveraigne, altogether in points and profound queſtions of Divinitie. When I was in *Vtrecht*, and lived at the table of that Honourable Gentleman, Sir *Iohn Ogle*, Lord Governour, whither reſorted many great Schollers and Captaines, *Engliſh*, *Scottiſh*, *French*, and *Dutch*, it had beene enough to have made a Scholler or Souldier, to have obſerved the ſeverall diſputations and diſcourſes among many ſtrangers, one while of ſundry formes of battailes, ſometime of Fortification; of Fire-workes, Hiſtory, Antiquities, Heraldry, pronunciation of Languages, &c. that his table ſeemed many times a little Academie. *Sleidan lib.* 19.

In your diſcourſe be free and affable, giving entertainment in a ſweete and liberall manner; and with a cheerefull courteſie, ſeaſoning your talke at the table among grave and ſerious diſcourſes, with conceits of wit and pleaſant invention, as ingenious Epigrams, Emblemes, Anagrams, merry tales, wittie queſtions and anſwers, Miſtakings, as a melancholy Gentleman ſitting one day at table, where I was ſtarted vp vpon the ſudden, and meaning to ſay, *I muſt goe buy a dagger*, by tranſpoſition of the letters, ſaid: Sir, *I muſt goe dye a begger*. Affabilitie in Diſcourſe.

A plaine countrey man, being called at an Aſſize to be a witneſſe about a piece of land that was in controverſie, the Iudge calling, ſaid vnto him, Sirrha, how call you that water that runnes on the South-ſide of this cloſe? *My Lord* (quoth the fellow) *our water comes without calling*. This hapned in *Norfolke*.

A poore Souldier with his Musket and reſt in *Breda*, came one day in, and ſet him downe at the nether end of the Prince of *Orange* his table, as he was at dinner (whither none might bee priviledged vnder the degree of a Gentleman at the leaſt to come:) the Gentleman-Vſher of the Prince demanded of him, if hee were a Gentleman: yes quoth the Souldier, my father was a Goldſmith Of a Souldier of *Breda*.

of *Andwarpe*: but what can you doe in your fathers trade; (quoth he) I can set stones in Mortar, for he was a Bricklaier, and helped Masons in their workes.

Pasquine, a marble Image in *Rome*, on which they vse to fixe libels. Because an Earle in *Rome* had marryed a Chamber-maide.

For Epigrams, *Pasquine* will affoord you the best and quickest I know. You shall have them all bound in two Volumes. I remember hee tells vs once vpon a Sunday morning, *Pasquine* had a foule shirt put on, and being asked the cause, *Pasquine* made answer, because my Laundresse is become a Countesse.

You shall have a taste of some of my *Anagrams*, such as they are.

Vpon the Prince.

CAROLVS.

ô Clarus.

Charles Prince of Wales.

All *France* cries, ô helpe vs.

Of the Queene of *Bohemia* and Princesse Palatine of the *Rhene*, my gracious Lady,

ELISABETHA STEVARTA,

Has Artes beata velit.

Being requested by a Noble and Religious Lady, who was sister to the old Lord, *De la Ware*, to try what her name would affoord, it gave me this:

IANE WEST.

En tua Iesu.

And vpon the name of a brave and beautifull Lady, wife to Sir *Robert Mordaunt*, sonne and heire to Sir *Le Straunge Mordaunt* Knight and Baronet in the Countie of Norfolke:

Amie Mordaunt.

Tu more Dianam.

Tum ore Dianam.

Minerva, domat.

Me induat amor.

Nudâ, ô te miram.

Vi tandem amor.

Vpon

Vpon the name of a faire Gentlewoman in Italian:

ANNA DVDLÆIA.

E'la nuda Diana.

Vpon a sweete and a modest young Gentlewoman, Mistris

MARIA MEVTAS.

Tu à me amaris.

To comfort my selfe living in a Towne, where I found not a Scholler to converse withall, nor the kindest respect as I thought: I gave this my Posie, the same backward and forward,

SVBIDVRA ARVDIBVS.

Of Master Doctor *Hall* Deane of *Worcester*, this, added to the body of *a Glory*, wherein was written *Iehovah* in Hebrew, resembling the Deitie,

IOSEPH HALL.

All his Hope.

Of a vertuous and faire Gentlewoman at the request of my friend who bare her good will:

FRANCIS BARNEY.

Barres in Fancy.

And this,

Theodosia Dixon.

A DEO DIXIT HONOS: or

O Dea, dixit Honos.

Of my good friend Master Doctor *Dowland*, in regard he had slipt many opportunities in advancing his fortunes, and a rare Lutenist as any of our Nation, beside one of our greatest Masters of Musicke for composing: I gave him an Embleme with this;

IOHANNES DOVLANDVS.

Annos ludendo hausi.

There were at one time in *Rome* very wittie and vnhappy libels cast forth vpon the whole Consistory of Cardinals in the nature of *Emblemes*. I remember Cardinall

Farnesi

Farneſi had for his part a Storke devouring a Frogge, with *Mordeo non mordentes*, *Bellarmine* a Tiger faſt chained to a poſt, in a ſcroule proceeding from the beaſts mouth in Italian: *Da mi mia libertà, vederete chi io Sono:* that is, give mee my Libertie, you ſhall ſee what I am, meaning perhaps he would be no longer, &c. And thoſe were very knaviſh that were throwne vp and downe the Court of *France*, the Eſcotcheon or Armes of the partie on the one ſide of a paſt-board, and ſome ingenious device on the other; as one had the Armes of the Houſe of *di Medici* of *Florence*, on the one ſide, on the other an inkehorne with the mouth turned downward, with this tart *Paſquil: Elle faut d' encre:* and ſo of the whole Court.

Emblemes and *Impreſa's* if ingeniouſly conceited, are of daintie device and much eſteeme. The Invention of the Italian herein is very ſingular, neither doe our Engliſh wits come much behind them; but rather equall them every way. The beſt that I have ſeene, have beene the deviſes of Tiltings, whereof many are reſerved in the private Gallery at White Hall, of Sir *Philip Sidneys*, the Earle of *Cumberland*, Sir *Henry Leigh*, the Earle of *Eſſex*, with many others, moſt of which I once collected with intent to publiſh them, but the charge diſſwaded mee.

But above all, in your talke and diſcourſe have a care ever to ſpeake the truth, remembring there is nothing that can more prejudice your eſteeme then to bee laviſh-tongued in ſpeaking that which is falſe; and diſgracefully of others in their abſence. The *Perſians* and *Indians* had a law, that whoſoever had beene thrice convicted of ſpeaking vntruth, ſhould vpon paine of death never ſpeake word all his life after. *Cato* would ſuffer no man to bee praiſed or diſpraiſed, but vſed alwaies ſuch diſcourſe as was profitable to the hearers; for as one ſaith, *Dicteria minuunt Maieſtatem.* Ieſts and ſcoffes doe leſſen Majeſtie and greatneſſe, and ſhould be farre from great perſonages, and men of wiſedome.

Plato ſaith, it is onely allowed, Phyſitions to lie for the comfort of the ſicke.

CHAP.

CHAP. XIX.

Of Travaile.

I Will conclude with *Travaile*, which many disallow in Gentlemen, yea and some great travellers themselves; but me thinkes they are as one who hath filled his owne belly, and denieth the dish to his fellow: in my opinion nothing rectifieth and confirmeth more the judgement of a Gentleman in forraine affaires, teacheth him knowledge of himselfe, and setleth his affection more sure to his owne Country, then travaile doth: for if it bee the common Law of Nature, that the learned should have rule over and instruct the ignorant, the experienced the vnexperienced, what concerneth more Nobility, taking place above other, than to be learned and wise: and where may wisedome be had, but from many men, and in many places? Hereupon we find the most eminent and wise men of the world to have beene the greatest Travailers (to omit the Patriarches and Apostles themselves in holy writ) as *Plato*, *Pythagoras*, *Aristotle*, *Theophrastus*, *Osyris*, King of *Ægypt*, who travelled a great part of the world, and caused to be engraven upon his Sepulcher, *Heere under I lye King* Osyris, *eldest sonne of* Saturne, *who have left no part of the world vnsearched, whitherto I have not come, teaching againe whatsoever I have found*, for the use and commodity of mankind. And *Xenophon* to intimate unto us the benefit and excellent use of Travaile, saith that *Cambyses*, by his travaile learned many excellent things, which he taught *Cyrus* his sonne and having travailed as farre as *Meroë* (as a perpetuall monument of his long voyage) hee built a City in the forme of a *Persian* shield. And it was the vsuall boast of *Alexander* (said *Archelaus* a Cosmographer) that he had found out more with his eyes, then other Kings were able to comprehend in thought: and to no small commenda-

Dionys. Halicarnass.

Diodor. Sic. l. 1.

Diog. Laert. l. 2. in vita Archel.

tion of himselfe. *Menelaus* in *Homer*, reporteth that he had beene in *Egypt*, *Cyprus*, *Phœnicia*, and seene *Thebes* having an hundred gates, and at every gate two hundred horse-men for the guard. But say some, few of our Gentlemen are bettered by their travaile, but rather returne home worse then they went in manners, and many times in Religion, therefore it were better they tarried still at home, according to *Claudian*;

Fœlix qui patrijs ævum transegit in agris;
Ipsa domus puerum quem vidit, ipsa senem:
Qui baculo nitens, in qua reptavit arena,
Unius numerat sæcula longa casæ.

Hee's blest who in's owne Country ends his dayes,
Whose homestead see's his old age and his birth, &c.

But this happinesse is but *puerorum beatitudo*, as one saith; and the greatest vnhappinesse to the truely generous and industrious mind.

If therefore you intend to travell, you must first propound vnto your selfe; the end, which either is *ad voluptatem vel ad vtilitatem*, pleasure or profit. For the first, every one naturally affecteth, and the foole himselfe is tickled with the sight of strange Townes, towers and habits of people. Therefore you must hold you to the other which is profit, which againe hath two branches, your owne private, or the publique; your private, as the recovery of your health, by some outlandish meanes, as the water of the *Spaw*, some Phisition famous for his cure in such and such kinds, change of aire, or gaining as a Merchant by trafique, or some profession wherein you excell others. The publike is the generall good of your Countrey, for which we are all borne, it challenging a third part of vs.

But before you trauaile into a strange Countrey, I wish you (as I have heretofore said) to be well acqu ainted

ted with your owne; for I know it by experience, that many of our yong gallants, have gone over with an intent to passe by nothing vnseene, or what might bee knowne in their places; when they have beene most ignorant here in their owne native Countrey, and strangers to their iust reproofe could discourse, and say more of England then they.

In your passage, I must give you in either hand a light, Preservation, and Observation. Preservation of your minde, from Errors, and ill manners; of your body from distemperature, either by over eating, drinking, violent or venereall exercise.

For there is not any nation in the world more subiect vnto surfets then our English are, whether it proceedeth from the Constitution of our bodies, ill agreeing with the hotter climates, or the exchange of our wholesome dyet and plenty, for little and ill dreſt; or the greedinesse of their fruits and hot wines, wherewith onely wee are sometime constrained to fill our bellies, I am not certaine. No lesse perill there is, *ab istis callidis & calidis Solis filiabus*, which almost in every place will offer themselves or be put vpon you by others. *Lipsius.*

Keepe the fountaine of your mind from being empoisoned, especially by those Serpents, Errour and Atheisme, which you shall find lurking under the faireſt flowers: and though you heare the discourses of all, and listen to the charmes of some, discover your Religion or minde to none, but resembling the needle of the compasse, howsoever for a while mooved or shaken, looke Northerly, be constant to one. To be carried away with every fancy and opinion, is to walke with *Cain* in the land of *giddinesse the greateſt punishment that God layed upon him. * Nod. Genesis 4.

Before you enter into Observation, first seeke the language that you may be fit for conference, and where the language is best spoken there settle, and furnish your selfe with the discreeteſt and most able Master. For as

heere in England, so in other places, the language is spoken with more elegancy and puritie in some places more then others. For the French, Orleans and there about is esteemed the best, Florence for the Italian, Lipsick for the high Dutch, and Valledolid for the Spanish.

To helpe you in conjugating your verbes, you may vse the helpe awhile of a Grammer of that language, but in generall you must expect your perfection from conference: for hereby the true accent, and the native grace of pronounciation (which no booke can teach) is onely attained.

Now aswell for neighborhood sake, as that the French tongue is chiefely affected among our Nobility, it being a copious and a sweet language, wherein so many famous workes by as great wits as any ever Europe bred, have beene published: I wish you first of all to see France, being seated under a temperate and most wholesome climate, and shall not endanger your health so much, as being sent upon the suddaine from a cold Country, into the scorching heate of another more remote.

M. Dallington. I will not stand to make any Topographicall description of the Countrey, I being herein both preuented long since by a faithfull pen: beside, I remember I am to write onely one Chapter, not a volume.

You shall finde the French, I meane of the noblest and better sort, generally free and curteous, vnto whom even among their Princes, State and Maiestique retiredneſſe are burthensome, so that sometime you shall see them familiar with the meaneſt. *La Noue* speaking of the French Nobilitie, saith *Elle est tres vallereuse & Curtoise: et ny a Estat en la Chrestienté, ou elle soit in si grand nombré.* They are exceeding valiant and courteous and there is no estate in Christendome where they are in so great number.

They delight for the most part in Horsmanship, Fencing; Hunting, Dancing, and little esteeme of Learning and gifts of the minde; contrary to the Custome of the ancient

ancient Romanes, as *Cato* the *Censor*, *Cæsar*, *Paulus Æmilius* and many others, no lesse famous for knowledge then action; whereof themselves and their friends oftentimes complaine. *Commines* layeth the fault vpon the remisseneſſe of parents in their education. *Ils nourissent leur enfans seulement à faire les sots, en habilements et en parolles: de nulle lettre ils nont cognoissance*, They breede their children to play the wanton fooles, both in apparell and words, but for learning they know nothing.

The French are full of discourse, quicke witted, sudden in action, and generally light and inconstant; which *Cæsar* found long since, writing of them, *Quod sunt in consiliis capiendis mobiles, & novis plerumque rebus student*, and elsewhere, he calles *Gallorum subita & repentina consilia*. Moreover as among the Spanish and Dutch, one fashion of Apparell still observed amongst them, argueth a constancie of minde and humour; so their change and varietie, their vaineneſſe and levitie; for every two yeere their fashion altereth. *Cæsar com. 3.*

Their exercises are for the most part Tennise play, Pallemaile, shooting in the Crosse-bow or Peece, and Dancing.

Concerning their Dyet, it is nothing so good or plentifull as ours, they contenting themselves many times with meane viandes, onely in the solemne feasts, and banquets of entertainment, they are bountifull enough, yea farre exceede vs: as for the poore Paisant, he is faine oftentimes to make vp his meale with a Mushrome, or his Grenoilles (in English, Frogs,) the which are in *Paris* and many other places commonly sold in the Market.

Concerning their building, it is very Magnificent and I know not whether in all *Europe*, any buildings may for Maiestie and State be compared with those of *France*, (though they have beene miserably spoyled by the last civill warres) they being the best Architects of the world; vpon the view of some of which (as breathing on a faire hill) I will detaine you a while. And first we will begin

The *Lovure.* with the *Lovure* in *Paris*. The *Lovure* is the royall seate of the Kings of *France*, famous thorowout all *Europe*, situate neere to the towne walles on the West side: by which runneth the River of *Seine*, which in old time served rather for a Fortresse then a Kings House, and herein was a Tower wherein were kept the Kings Revenues and Treasure. Which after by King *Francis* the first, was pulled downe, and in this place was begun the building of the Front, which is of *Masonry*, so enriched with pillars, frizes, architraves and all sort of architecture with such excellent symmetry and beautie, that thorowout all *Europe*, you shall hardly finde the like. It was begun by *Francis* the first, finished by *Henry* his sonne, vnder the appointment of the Lord of *Clagny*, and afterwards encreased by *Francis* the second, *Charles* the ninth. Last of all made the wonder of all other workes, by that beautifull Gallery, the worke of *Henry* the fourth.

The *Tuilleries.* The *Tuilleries* sometime belonged to the Suburbes of Saint *Honorè* in *Paris*, by the side of the *Lovure* and was indeed a place wherein they made Tiles, and by reason there were many faire Gardens about it, the Queene mother drawing the plot her selfe, seeing it a pleasant and fit place, began first to build here. It is a royall worke all of free Stone. The portall or entrance is very stately, of Marble pillars and Iasper.

Fontaine bleau. *Fontainebleau* is scituate in the forrest of *Becro*, in a plaine encompassed with great Woods, and was in old time a retiring place for the Kings of *France*. *Francis* the first, who loved to build, tooke great pleasure in this seate and builded here the house, as we see it at this present; the base Court hereof is esteemed the faireſt of all *France*: in the second Court there is the purest and faireſt Fountaine esteemed in the world, wherefore it was called *Belle eauë*, and so *Fontaine Belle eauë*. K. *Francis* loved this place so well, that he spent most of his time here, beautifying it while he lived with all sorts of Commodities, goodly galleries, Stroves, &c. and caused the rarest Masters of *Europe*

in

in painting to be sent for, for the beautifying it with all manner of Histories. Also heere he placed the rarest Antiquities hee could get. In briefe, whatsoever hee could wrap or wring, he thought too little for this place; it is about foureteene leagues from *Paris*.

Blois is an ancient Castle scituate from the River of *Loire* vpon an hill. Heere the old Kings of *France* were wont to reside, especially *Lewis* the twelfth tooke delight in this place, who was called *Pater Patriæ*. It hath belonging vnto it two goodly Forrests, one on this side the River, the other on the other. Going forth of the gardens of the house, you passe into the forrest vnder foure rowes of Elmes, at the least 12 hundred spaces: this is rather remarkeable for the antiquitie then the beautie, the towne standeth beneath, about the which are these faire places within two or three leagues, *Bure*, *Beauregara*, *Ville-sanfin*, *Chindony*, and some others. *Blois.*

Amboise is one of the principall buildings of *France*, it also standeth vpon the *Loire* vpon a high Seate; at the foote hereof is the towne, and neere that a goodly Forrest: this Castle is seene a great way off both by the hill, and the valley yeelding so goodly a prospect, as I never beheld a better, for from the terrasses that environ the Castle, you may easily discerne *Tours* and the Abbey of *Marmonstier* seven leagues off; the Castle standeth vpon a Rocke, at the foote whereof there is a Cloister. *Amboise.*

This house is in *Picardie*, vpon the way from *Paris* to *Soissons*, distant from *Paris* sixteene leagues, five from *Soissons*; it standeth close vpon the Forrest of *Rets*; it is of very great receipt, as may appeare by the enclosure of the Parke. Here King *Francis* (whose only delight was in building) for many yeeres together set Masons a worke, the rather because it adjoyned vnto the greatest Forrest of all *France*, himselfe loving Hunting exceedingly. Here are the goodliest walkes in *Europe*, for the trees themselves are placed in curious knots, as we vse to set our herbes in gardens. *Villiers Costerets.*

Charleval

Charleval.

Charleval is in *Normandy* vpon the way from *Paris* to *Rovan*, neere to the village of *Fleury*. It was built by *Charles* the ninth, at the instance of the Lord of *Dureſcu*; it ſtandeth in a valley encloſed with mountaines, about which is the Forreſt of Lyons: among thoſe mountaines are many goodly proſpects one within another, it is three leagues by a pleaſant valley eaſily diſcerned to the river Seime; had it beene quite finiſhed it had beene the chiefe building of *France*.

The Caſtle of *Vincennes.*

This Caſtle or Royall houſe is called *Bois de Vincennes*; it is ſcituate within one league of *Paris*, and two of Saint *Dennis* the place of buriall of the *French* Kings, ſo that theſe three ſtand in a manner in a triangle. It is a very ſumptuous worke and of admirable Art: it was begun by *Charles* Count of *Valois*, brother to *Philip* the faire, and finiſhed a good while after by *Charles* the fifth. This houſe hath many faire Courts in it, withall about it a Parke, containing in circuite 16 or 17 thouſand paces, which amount to two leagues and a halfe; ſtretching on the South, even vnto the river of *Seine*, and by North vnto the river of *Marne*, which ioyning at the village of *Confluence* (ſo called of their meeting) neere *Charenton* fall downe vnto *Paris*. This in ancient times was the vſuall Court and abode of the *French* Kings, but now little frequented, and falling in a manner to ruine.

But I omit farther to ſpeake as well of the Royall houſes, as thoſe of the Nobles, being indeed the beautie of *France*. Whereof there are many other, as Saint *Maur*, *Chenonceau*, *Cambourg*, *Boulogne*, *Creil*, *Couſſie*, *Folembray*, *Montargis*, S. *Germaine*, and *la Muette*, which are all the King houſes and worthy your view and regard, if you happen to finde them in your way. In briefe, hold *France* for one of the moſt rich, fertileſt, and braveſt Kingdomes of the World.

And ſince *Spaine* and *France* are but one Continent, let vs paſſe the *Pyrenean* hils, and take ſome obſervations there.

Spaine

Spaine lyeth Southerly from *France*, in Northerne latitude from 37. to 44. degrees or thereabout, in the same height and paralell with the Azores Ilands. It is farre hotter then *France*, a very dry Countrey, yet abounding in sweet Springs, Rivers and all sorts of fruites. Pasture there is little or none in respect of the great heat, but infinitely furnished with Vineyards, Olive trees, having Corne sufficient save onely in the Skirts of the Country, which are mountainous, hilly and barren, yet abounding in Goates and other Cattell. *Of Spaine.*

For victuals you shall find it very scarce, not that the Countrey affordeth not a sufficiency, but that the people being by constitution, hot and dry, are not able to digest heavy and more solid meate, like unto ours; but rather chuse Fruits, Sallets and sweet meates, as Mermalade, by them called *Membrillada* (for *membrillo* is a Quince) and conserves of all sorts, for coolenesse and lightnesse of digestion. The people are by nature generally proud and haughty, but withall very civill, faithfull to their friend; and above all to their Prince, for seldome or never have any of that Nation bin knowne to have bin traitors; their Souldiers are infatigable, resolute, and obedient unto their Commanders, but withall lasciviously given, and too cruell in victory.

The Gentry affect not the Countrey, but desire to live in walled Townes altogether, where they dedicate themselves either to some imployment of State, or businesse of warre, save such who are of the better sort, dedicate to the Church, of whom there is at the least a third part.

Their habit in apparell is all one for colour and fashion, which hardly makes a distinction of parts: onely they are discerned by their servants (in whom they observe an excellent equipage) their *regelado* horses, Caroches and Horselitters.

The women are blacke, and little, but very well favoured, and for discourse admirable: these have a more eminent distinction of habite, and are all discerned by their

apparell of what qualitie they are, they affect ſtrangers much, and are liberall in their converſe with them.

The heart of the Countrey is very ſcarce of fiſh; that which they have, are either *Tons* or *Pilchards*, brought ſalted from *Biſcay*, on the one ſide, and from *Valencia* on the other: Yea, the Church for want of fiſh is faine to give a licence to eate the entrailes of beaſts vpon faſting dayes.

All their meate, fruit and bread are ſold by the pound, and not except before an Officer which they call *Alcalda*, ſo that no ſtranger can be deceived either in weight or price.

They tread their Corne out with Oxen in the field aſſoone as it is reaped, their Mules and Horſes eating the Straw with Barley, for Oates they are not ſo well acquainted with. It is a Countrey for travell very comberſome in reſpect of lodging and dyet, except when you come into the walled Townes, where you ſhall according to their manner be accommodated well enough.

They travell all on Mules, keeping their Horſes for beautie and ſhew, putting them to no vſe, ſave onely to be led vp and downe.

Their Coines are the beſt of *Europe*, ſince all their neighbours make a gaine of them, as a peece of eight Reals (or ſixe pence of our money) goeth in *France* for foure ſhillings and ſixe pence: a Doublon in gold, that which is a Piſtolet with them, being thirteene ſhillings, is in *France* and other places 29 Reals, which is foureteene ſhillings ſixe pence of our money. Moſt of the Coine that paſſeth for ordinary and triviall things, as Wine, Bread, Melons, Peaches, is of Braſſe, which they call *Quartas* and *Quartillas*. Of their *Maranedies*, twentie make three pence. Their buildings are faire and ſtately, and the King, though he hath many goodly Houſes and Palaces, as in *Siuill*, *Granado*, *Toledo*, *Cordova*, *Valladolid*, *&c.* yet the *Eſcuriall*, ſeven leagues from *Madrid*, is the place where the King moſt reſides, and this exceeds all the buildings of Chriſtendome, for beautie and curioſitie in contriving, to which is

adioyned

adioyned one of the goodlieſt Monaſteries of the world, wherein are to bee ſeene the rareſt Water-workes that men can deviſe.

Spaine being divided into many Kingdomes or Provinces, you are allowed to carry about you, onely but an hundred Reals; what you have above it is forfeited, and for that purpoſe, at every bridge or paſſage where the Countries part, you are to be ſearched.

And I hope you have heard ſo much of the Inquiſition and the danger thereof, that I ſhall not here need to give you any caveat.

Navarre affordeth, by reaſon of the Mountaines, a very hard paſſage. Whereof *Pampelona* is the chiefe Citie, herein are the beſt Muttons, and made the ſtrongeſt Wines: this Countrey is ſo abundant in Roſemary, that they make it their ordinary fewell in heating their Ovens, and for their other vſes. Yet the fineſt Wooll is of *Segouia.*

Aragon aboundeth in Wine and Corne, which *Portugall* ſo wanteth, that all the Corne in that Kingdome is not able to ſuffice *Lisbone* onely, but they are faine to have it of the *Britainers*, *Hollanders*, and from the *Azores* Ilands.

Laſt of all it is worthy the noting, how that in their Vniverſities, as *Salamanca*, *Alcala*, *Conimbra*, *&c.* and other of their Colledges, they care little for the Latine, but diſpute and keepe their exerciſes in *Spaniſh* or the *Portugueze* tongue, yet have they great Schollers in all profeſſions.

Thus have I onely given you a taſte, how and what eſpecially to obſerve in your travell. I willingly omit to ſpeake of *Italy*, *Germany*, and other Countries, by reaſon they have beene ſo exactly deſcribed by Maſter *Sands* and others, vnto whoſe ample diſcourſes (excepting your perſonall experience) I referre you, it being here mine onely intent, but to give you ſome few directions in generall: and ſo I conclude, wiſhing all happineſſe to your ſelfe, and proſperous ſucceſſe to your ſtudies.

Chap. XX.

Of Military Observations.

Of Postures.

IN teaching the *Postures* of each weapon to euery single Souldier, you shall use these words which have already beene given you to that purpose, and no other, but when you come to *Exercise* the whole company joyned, you may at some times for your owne satisfaction in the more ready and gracefull performance of them, command the *Postures* to be done by the whole number at once, with such pawse betweene every *Posture*, as may afford you meanes to discerne any failance therein: but whensoever you skirmish you shall use no more of direction then.

1. *Make Ready.*
2. *Present.*
3. *Give Fire.*

The first importeth all the *Postures* unto presenting: The second to stand ready to give Fire, but not to execute it before the command be given.

Of Files.

The whole Company is to be divided into *Files*, each *File* consisting of tenne men: the men in the *File* are to be distinguished by the names of *Leaders*, *Bringers vp* and *Middle-men*; the two *Seconds*, the two *Thirds*, the two *Fourths*; by the joyning of *Files*, *Rankes* are formed, which doe follow the Dignity of each place in one *File*.

Ranks and their Dignity.

1. *Ranke, of Leaders.*
2. *Ranke, of Bringers vp.*
3. *Ranke, of Middle-men to the Front*, is the 6. *Ranke* from the *Front.*
4. *Ranke* of *Middle-men* to the *Reare*, is the fifth *Ranke* to the *Front*;
5. *Ranke* is the second to the *Front.*
6. *Ranke* is the second to the *Reare.*

7. *Ranke*

7. *Ranke* is the third to the *Reare*.
8. *Ranke* is the third to the *Front*.
9. *Ranke* is the fourth to the *Front*.
10. *Ranke* is the fourth to the *Reare*.

The *Leader* holdeth the first *Ranke* and should be respected as the *Commander* of the whole *File*, and sometimes (for ease of officers) when any new men are come into the *File* the Leader should exercise the whole *File*, as well to teach them the true use of their *Armes*, their *Distance*, and *Motions*, measures of *March*, whither the *Command* be given by *Drum*, *Voyce*, or any other *Signall*, as to enable himselfe by the exercise of that small command for a greater when his fortunes and merits shall come, hee must diligently attend the Command given, for by his example the rest of the *File* is to be governed. *Duty of the Leaders.*

The *Bringer* vp, is as it were *Leiftenant* of the *File* and is to second the *Leader* in every part of his duty, in his sickenesse or absence he is to doe the same office; when the *File* shall be ranged, he is to take some care that those foure which are next him doe keepe the *File* straight (but without noise) and when the whole *Troope* or halfe of it shall *Front* to the *Reare*, he is in all points to doe the duty of a *Leader*. *Duty of the Bringers up.*

The *Middle-men* while the body remaineth entire are but to keepe their order duly, but when the *Front* is doubled by them, then is the *Leaders Middle-man* become a *Leader*, and the other a bringer up, if the body *Front* both wayes then are they both bringers up: The rest are onely to Imitate their Leaders in doing the things commanded, and to keepe even with their *Leaders* and side-men. *Duty of Middlemen.*

The righthand *Leader* is the most worthy whose particular duty is to begin the *Arrainging* of the whole *Troope*, and in marching to observe the appointed distance from the next body on the right hand. *The dignity of Files.*

The lefthand *Leader* is the second, because he is to observe the distance on the left hand.

The two middle *Leaders* are next in dignity, and of them he which ſtandeth on the left hand is the moſt worthy, their particuler duty is to keepe the *Front* even, and to obſerve the diſtance when it ſhall be commanded, in differently without mention of any one hand.

The fifth *File* is the ſecond to the right hand.

The ſixth *File* is the ſecond to the left hand.

The ſeuenth *File* is the third to the left hand.

The eighth *File* is the third to the right hand and ſo onward according to the number of *Files*.

Generall words of Command.

Stand to your Armes.
Silence.
Stand right after your Leaders, or File Euen.
Stand euen with your ſide-men, or ranke Euen.

Diſtance.

In your Order } That is *Files* three feete aſunder, and the rankes ſixe feete.

In your open Order, } That is *Files* ſixe feete aſunder, and rankes twelve feete.

In your cloſe Order, } That is *Files* a foote and a halfe aſunder and ranke three feete.

Cloſſer then this your Muſqueteirs muſt never be placed, but the Pikes when they are to give or receive a ſhocke, are to be commanded.

Pikes in your cloſeſt Order, or Pikes cloſe, powldron to powldron.

Then your ranckes muſt cloſe vnto the *Rapiers* or *Swords point* of their *Leaders*.

If the words *Files* and *Rankes* bee not expreſſed then muſt the *Souldier* underſtand that both are meant, but ſometimes you ſhall command.

Files in your open order and Rankes in order } which is ſixe foote ſquare:

Files

Files in order, and Rankes in cloſe order } which is three feete ſquare.

And this I would have you uſe often.

Open your Rankes. *Motions.*

Which is alwayes done backwards: and if the command be to open to a very large diſtance, the bringers vp are to turne faces about and to march till all the reſt of the *Rankes* have the diſtance required.

Cloſe your Rankes. *Opening and Cloſing of Files and Rankes.*

Which is alwayes done forwards, taking it from the *Leaders*.

Open your Files.

If no hand be expreſſed, they ſhall open indifferently to both, vntill the middle *Leaders* have the diſtance required, elſe are they to open vnto that hand which is mentioned, taking it from the contrary hand.

The ſame Rule holdeth alſo in cloſing of *Files.*

Places of Officers.

When you exerciſe *Embatteled,* the *Captaine* muſt for his place be in the *head* or *front* of the *Pikes*, the *Lieutenant* in the *Reare*, the *Enſigne* in the firſt *Ranke*, the *Sergeants* on the *Flankes*, the *Drums* on the *corners*.

March.

In marching, the *Files* muſt be kept ſtraight, the *Rankes* euen, all the *Armes* carried in one and the ſame *Poſture*, all muſt move at once and begin at the ſame inſtant by the ſound of the *Drum* or other ſignall to the eye.

The *Drum* muſt be taught to beate a March in three Meaſures.

1. *The Slow.*
2. *The Meane.*
3. *The Swift.*

So

So as all the *Souldiers* may proportion their pace accordingly.

The *Leaders* muſt turne and paſſe a long by their *Fyles* till they come to the place where the Bringers vp ſtood, the reſt muſt March vp to that ground where their *Leaders* at firſt ſtood; there turning, follow vntill the Bringers vp be in the *Leaders* places.

To the right hand.
To the left hand as you were.
To the left hand.
To the right hand as you were.
To the left hand about.
To the right hand as you were.
Files to the right hand double.
Files as you were.
Files to the left hand double.
Files as you were.
Rancke to the right hand double.
Rancke to the left hand as you were.
Rancke to the left hand double.
Rancke to the right hand as you were.
Middlemen to the right hand, double the Front or Ranckes.
Middlemen to the left hand as you were.
Middlemen to the left hand double the Front, or Ranckes.
Middlemen to the right hand as you were.

That is when the laſt five *Ranckes* fill vp the ſpaces of the firſt five, but if no hand be expreſſed, it ſhall alwayes be done to the right.

Middlemen by Diviſion double the Front.

When the laſt five Ranckes doe Front or turne to the right-hand of the right-hand Flancke, and thoſe of the left Flancke to Front, or turne to the left hand and marching, till

till they be without the flanckes at an appointed diſtance, they front or turne as at firſt, and march vp at both flanckes even with the front.

In this motion remember to leave a fit diſtance betweene the *Pikes* and the *Musketers* to receive the *Middlemen.*

Middlemen as you were.

They *Front* or turne to the *Reere,* alwayes turning on the contrary hand when they are to march downe, and marching till they have their diſtance, then turning towards one another, they meete in their firſt places.

Wheele to the right hand.

The right hand cornerman muſt ſtand firme, the left cornerman muſt move forward, and every *Leader* ſucceſſiuely after him keeping the ſame diſtance exactly which they had before they moved; when the next *Leader* unto the right hand cornerman ſhall be advanced a little forward then ſhall he turne his face to the right hand and ſtand that all the reſt may *Front* even with him. *Wheele the Body to the right hand.*

By the ſame way of proceeding the hand onely changed. *Wheele to the left hand.*

The cornerman muſt turne as he did before and ſtop at a halfe turne vntill the whole body be come even with him, ſo turning like the foote of a compaſſe till he have made the whole turne or converſion. *Wheele about the whole body.*

If you will diminiſh the *Rankes,* you muſt breake the firſt *Ranke* leaving them onely ſo many as you ſpecifie, the remainder of that *Ranke* ſo broken muſt begin to make another *Ranke* right after that *Ranke* you left; and if they be not enough to fill up the number required, they muſt be ſupplyed by the former of the next *Ranke* and ſo through the whole body. *To Ranke more or leſſe.*

If you will increaſe the *Ranke,* the ſecond *Ranke* muſt come up into the firſt and ſo onward; if the ſecond

alone be not ſufficient, then a part of the third Ranke of all of it, and ſo onward till ſo many Rankes be filled vp as the number will beare; if there be odde men they muſt begin a Ranke in the reare.

Skirmiſh by Rankes, and wheele about to the Reere.

Two Rankes that are firſt (as the word is commanded) muſt alwayes make ready and being lead up tenne paces beyond the front of the Pikes, the *Captaine* or officer that leadeth them, ſhall ſtand even by them, commanding the firſt Ranke to Preſent, and to give fire when he findeth it fit, but ſo ſoone as they have given fire they ſhall without any commandment wheele about that Ranke and March in one File unto the reare not making ready till they come there, in the meane ſpace the formoſt two Rankes by the Pikes ſhall advance unto the skirmiſhers, and the reſt proceeding in like manner as the firſt ranke did, alwayes maintainning two Rankes in a readineſſe advanced beyond the Pikes.

Skirmiſh by Files.

Two Files muſt alwayes make ready, a *Sergeant* being at the head of the outtermoſt File commandeth it to preſent to the right or left hand, and having given fire, the File fronteth or turneth as before, and ſtanding ſtill make ready againe by this time the bringers up of the next File will be paſſed, the leader of that File then muſt alwayes preſent (not going foreward but) keeping the ſame ground they have, and having given fire ſtand firme, making ready untill the firſt File be drawne up to them, then follow the Troope and ſo of the reſt: if this be exactly done the skirmiſhers will never be above the length of one File behind the body of your Pikes.

Skirmiſh in the Reere.

Is the ſame skirmiſhing by Ranke in Front, ſaving that in the Reere they only preſent by turning their bodies alwayes to the right hand, and having given fire wheele to the right hand & march away into the front.

The Middlemen muſt front or turne to the reere, then the

the Ranke preſent without advancing forward and having given fire they wheele about in Files and all into the ſpaces of the middle Rankes, but alwayes keeping their diſtance of Files and Rankes which they were commanded when they began to skirmiſh.

The Files muſt be in open order, the firſt Ranke preſenteth, and having given fire, maketh ready in the ſame ground, the ſecond Ranke paſſeth through the ſpaces of the Ranke, and ſtandeth right before it at the appointed diſtance, preſenteth, and having given fire, ſtandeth firme, and ſo the reſt alwayes keeping the Ranke of skirmiſhers equall with the Pikes.

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1 ALL commandments muſt be given in the Front whereſoever it be, wherefore if the officer in cheife will not take the paines to goe thither in perſon let him at leaſt ſend his direction thither by ſome inferior officer.

2. Every particular Souldier, muſt be inſtructed not onely unto the performance of thoſe things, but unto the diſtinct knowledge and underſtanding of them, and firſt to diſtinguiſh a File from a Ranke, and to know and find his diſtance.

3. For the knowledge of their diſtance in Files for the moſt part the armes of two ſide-men on kenbow giveth three feete which is their order, and the armes extended at length giveth ſixe feete.

4. The Leaders, Bringers up, and Middlemen muſt be particularly inſtructed in your chamber by which meanes your worke will be eaſie in the field, for they will be able to teach the reſt.

5. Note that in all doublings every thing is undone by the contrary hand by that which was done.

6. In skirmiſh let your Musketiers take their ayme little more then knee high.

7. When your body of Pikes chargeth, let the halfe files, middlemen, or last five rankes onely *Port* their Pikes.

8. In the beginning of your Exercise, spend at the least one whole weeke in distance and doubling of Files and Rankes, before you passe unto the more subtile motions, least you over charge the memory of beginners.

9. So soone as they can performe any motion perfitly standing, make them doe the same marching.

10. Allow no prompting but let every man that faileth be made to vnderstand wherein he failed, for while you reforme him, you informe all the rest that heare you.

11. Strike no man that erreth of ignorance, nor for every negligence, but if he be obstinate then vse discreet correction.

12. But whosoever maketh noise after silence commanded, and will not quickely be reformed, correct him either by your owne hand, or by the *Sargeants*: if the offender be a Gentleman, I hope reproofe will be sufficient, else I leave him to your discretion.

13. When you skirmish by Files remember to put your Rankes in close order.

14. When you counter-march, Rankes and Files at your open order.

15. When you wheele, your Rankes and Files at three feete.

The Postures of the Musket.

1 *March with your Musket and Rest shouldred*
2 *Prepare your Rest.*
3 *Slip your Musket.*
4 *Please your Musket.*

5 *Ioyne*

5 *Ioyne your Rest and Musket.*
6 *Take out your Match.*
7 *Blow your Match.*
8 *Cocke your Match.*
9 *Try your Match.*
10 *Guard your Pan.*
11 *Blow your Match.*
12 *Open your Pan.*
13 *Present.*
14 *Giue Fire.*
15 *Recover your Musket.*
16 *Vncocke your Match.*
17 *Returne your Match.*
18 *Cleere your Pan.*
19 *Prime your Pan.*
20 *Shut your Pan.*
21 *Blow your Pan.*
22 *Cast of your loose Cornes.*
23 *Cast about your Musket.*
24 *Traile your Rest.*
25 *Open your Charge.*
26 *Charge your Musket.*
27 *Draw out your Scouring sticke.*
28 *Shorten your Scouring sticke.*
29 *Ram your Powder.*
30 *Withdraw your scouring sticke.*
31 *Shorten your scouring sticke.*
32 *Returne your scouring sticke.*
33 *Bring forward your Musket.*
34 *Recover your Rest and Musket into your first Posture.*

The Musket being Ordered.

1 *Shoulder your Musket.*
2 *Order your Musket.*

3 *Prepare your Cocke.*
4 *Make Ready.*
5 *Present.*
6 *Giue Fyre.*

The vse of the Musket upon servies, all the former *Postures* being reduced into three: *as viz.*

1 *Make Ready.*

Which is all untill your *Pann* be guarded.

2 *Present.*
3 *Give Fire.*

Which doth also imply the charging of the *Musket* a new without any farther direction.

A Generall note is, that the souldier must carefully obserue the word of direction giuen to fulfill all the particulars vnto it, and not to goe farther, but upon the same to abide farther directions.

Postures for the Pike.

ORder your Pykes.
Advance your Pikes.
Shoulder your Pikes.
Charge your Pikes.
Order your Pykes.
Trayle your Pykes.
Cheeke your Pykes.

Charge your Pykes.
Shoulder your Pykes.
To the Right-hand Charge.
Shoulder your Pykes.
To the Left-hand Charge.
Shoulder your Pykes.

To the Reare Charge.
Shoulder:
Port your Pykes.
Comporte your Pykes.
Order your Pykes.

Chap. XXI.

Concerning Fiſhing.

I Have taken ſo much delight in the Art of Angling that I may wel terme it the honeſt and patient mans Recreation, or a Paſtime for all men to recreate themſelves at vacant houres.

For Angling there are of diuers kinds, but the moſt uſefull are of two, either at the top of the water with a Flye, or at the bottome with other bayts.

But for the deſcription of the Anglers Implements *The Angle rod.* I leave it to their owne diſcretion, whether to uſe either Hayſell, or Cane, but if with a flye the Hayſell is better; for the Cane is to carry for priuacy either in a bagge, or framed like a ſtaffe to walke with all; whoſe Ioynts doth many times faile and deceive when a man doth ſtrike at his baite.

For the lynes they muſt be framed according to *The Lines.* the Fiſh where you Angle, for the ſmall Fiſh three good haires taken from the tayle of a good Stone-horſe that is luſty and in fleſh, for your poore Iades haire is not ſo good; but if you come in place where great fiſh are, you muſt fiſh with lynes of ſixe or eight haires.

For the floates they are of divers kindes, as ſome *Floate.* made of Corke with a quill, but in my opinion the floate made of two Swans quills made one in the other ſo it take no water, or the Buſtards quills are the neateſt.

And

Hookes. And for your Hookes they are to be fitted in ſize as the fiſh are either great or ſmall.

Baits in generall. Thus farre having ſhewed the neceſſary Inſtruments appertaining to this harmeleſſe and modeſt recreation, I will ſet downe the baites to Angle with, and their ſeaſons; for baits they are of three kinds, which are live baits, dead baits, and artificiall baits, for your live baits they are wormes of all kinds, eſpecially the red worme, the Maggot (or Ientle) the Bob, the Dorre, browne flyes, Frogges, Graſhoppers, Hornet, Waſps, Bees, Snailes, ſmall Roches, Bleakes, Gudgens, or Loches, Mynnowes, &c. Your dead baits are Paſtes of all kinds, yong broods of Waſpes dried or undried, the clottered blood of Sheepe, Cheeſe, Bramble berries, Corne, Seeds, Cherries, and ſuch like, your baits which ſeeme to live, yet are dead, are Flyes of all ſorts and Shapes, made of ſilke and feathers about the Hookes fitting the ſeaſons ſeverally for the times of the yeare, which being moved in the water the Fiſh will greedily ſtrive to devoure.

For the ſeaſons, in which theſe baits are to be uſed, the red worme will ſerve for ſmall Fiſh all the yeare, the Maggot or Ientle in Iuly, the Bobbe and Dorre in May, the browne flyes in Iune, Frogs in March, Graſhoppers in September, Hornets in Iuly, Waſpes and Bees in Iuly, Snailes in Auguſt for the Roch, Bleake, Gudgin and Minnew, they ſerve for the Pike and Trout at any ſeaſon, all Paſtes are good in May, Iune and Iuly, dried Waſpes in May: Sheepes Blood and Cheeſe in Aprill. For Bramble berries, Corne and Seedes at the fall of the leafe: for flyes, thoſe for the Troute, the dun flye is good in March, the ſtone flye in Aprill, the red and yellow flyes in May, the blacke and moriſh flye in Iune, the Waſpe and ſhell Flye in Iuly, the clowdy flye in Auguſt.

Of Flyes.

For the making Flyes. For the making of theſe flyes the beſt way is to take the

The 3 Colour is Gules i. e. Red, and signifieth in	Planets.	Mars
	Precious stones.	Carbuncle, Ruby & Corall.
	Vertues.	Charity and Magnanimity.
	Celestiall signes.	Aries and Cancer.
	Moneths.	March, Iune, Iuly.
	Dayes of the weeke.	Tuesday.
	Ages of Man.	Virillity, or Mans age.
	Flowers.	Gillofer, and Red-Rose.
	Elements.	Fire.
	Seasons of the yeere.	Summer and Harvest.
	Complexions.	Choller.
	Numbers.	3. 10.
	Metals.	Latten.

The 4 Colour is Azure i. e. light blue, and signifieth in	Planets.	Iupiter.
	Precious stones.	Saphire.
	Vertues.	Iustice and Loyalty.
	Celestiall signes.	Taurus and Libra.
	Moneths.	Aprill and September.
	Dayes of the weeke.	Thursday.
	Ages of man.	Puerillity.
	Flowers.	Blue Lilly.
	Elements.	Aire.
	Seasons of the yeere.	Spring time.
	Complexions.	Sanguine.
	Numbers.	4. 9.
	Metals.	Copper.

The Colour is Sable, i. Black and signifieth in	Planets.	Saturne.
	Precious stones.	Diamond, Agate, or Chrystolydoin.
	Vertues.	Prudence, Constancie.
	Celestiall signes.	Capricornus and Aquarius.
	Moneths.	December, Ianuary.
	Dayes of the weeke.	Saturday.
	Ages of Man.	Old Age.
	Flowers.	The Aubifane.
	Elements.	Earth.
	Seasons of the yeere.	Winter.
	Complexions.	Melancholie.
	Numbers.	5. 8.
	Metals.	Iron and leade.

The 6 Colour is Vert, i. e. green and signifieth in	Planets.	Venus.
	Precious stones.	Smaragd, or Emeraud.
	Vertues.	Loyalty in love, Curtesie, & Affability.
	Celestiall signes.	Gemini and Virgo.
	Moneths.	May and Auguſt.
	Dayes of the weeke.	Friday.
	Ages of Man.	Lusty Greene Youth.
	Flowers.	All manner of Verdures.
	Elements.	Water.
	Seasons of the yeere.	Spring time.
	Complexions.	Flegmatique.
	Numbers.	6.
	Metals.	Quicksilver.

The 7 Colour is Purpure, *or*, Purple, & ſignifieth in	Planets.	Mercury.
	Precious ſtones.	Amethiſt, Opall, and Hyacinth.
	Vertues.	Temperance and Prudence.
	Celeſtiall ſignes.	Sagittarius and Piſces.
	Moneths.	November and February.
	Dayes of the weeke.	Wedneſday.
	Ages of Man.	Cana Senectus.
	Flowers.	The Violet.
	Elements.	Water and Earth.
	Seaſons of the Yeare.	Winter.
	Complexions.	Choller Flegmatique with ſome
	Numbers.	7. 12.
	Metals.	Tinne.

Conceive not I pray, that any of theſe Blazons are ſuperfluous, and not worthy of your knowledge, in reſpect that three onely are ancient, and of moſt uſe with us. *viz.* By Colours, By Planets, and By Precious ſtones; For I queſtion not, but you may happen upon the like Blazons (as thoſe of *Marloques* and *Fauchon* before mentioned) and then, ſhould you be ignorant of theſe Tables, you cannot imagine what Colours are ſignified thereby; and ſo by conſequence, you ſhall never be able to make report to your Soveraigne what the Coat-Armour is. Beſides, by theſe Tables you ſhall be inſtructed, how to commend the Armes of any Gentleman by various Circumſtances. For an inſtance, I would by Vertues, emblazon the Coat-Armour of Mr. *Abraham de Lawne*, (of *Sharſted* in Kent) a very worthy Gentleman, and a great lover and admirer of all good Arts: then after this manner I expreſſe my my ſelfe. This accompliſhed Gentleman, beareth in a Field of Loialty, a Croſſe Lozangeè of conſtancie; On a Chiefe of Magnanimity, a Lion Paſſant Gardant, holding a Flower *de-lis* in his dexter paw, of the ſecond, a labell to ſhew his father is living. Now had you not the uſe of theſe Tables, this kinde of Blazon would ſeeme heathen

Greeke

Greeke unto you, which easily may be resolved by having recourse unto them: for seeke after Vertues in the Table, and where Loyalty is opposite, you shall find the governing Colour to bee Azure, which is the Colour of the field sought for, *& sic de reliquis.*

The lofty Blazon by Planets, is most proper for the Armes of Emperours, Monarchs, Kings, and Princes. For the Nobility your Blazon by precious stones is most correspondent; as for other degrees, I doubt not but here you may bee furnished with variety, such as your discretion shall make choice of, according to the desert of the Gentleman, and his Coate-armour.

Chap. XV.

Of Armory, or Blazon of Armes, with the Antiquity and Dignity of Heralds.

IT is meete that a Noble or Gentleman who beareth Armes, and is well descended, bee not onely able to blazon his owne proper Coate, derive by pedegree the descent of his family from the originall, know such matches and allies as are ioyned to him in blood; but also of his Prince, the Nobility and Gentry where he liveth; which is not of meere ornament, as the most suppose, but diversly necessary and of great consequence: as had I fortuned to have lived in those times, when that fatall difference of either *ROSE* was to be decided by the sword; with which party in equity and conscience could I have sided, had I beene ignorant of the descent and pedegree Royall, and where the right had beene by inheritance of blood, Match, or Alliance.

How should we give Nobility her true value, respect, and title, without notice of her Merit? and how may we guesse her merit, without these outward ensignes and badges of Vertue, which anciently have beene accounted sacred and precious; withall, discerne and know an intruding

named *Francesco Francia*, who lived and wrought at *Bologna*, till at the last through meere admiration, by report of each others skill, they grew most loving freinds, greeting each other by letters continually; yet had *Francia* neither seene *Raphael Vrbine*, nor any of his workes (by reason he was old and could not travaile, abiding alwayes in *Bologna*) untill it fortuned that *Raphael Vrbine* having made a S. *Cicilia*, in a faire Altar-table, for the Cardinall *De Pucci Santi quatro*, which was to be set at *Bologna*, at S. *Giovanni Sopra Monte* (or on the hill;) which Table he shut in a Case, and sent it to *Francia*, as unto a deare friend, that if any thing were amisse, or it happened to be defaced or injured in the carriage, hee would amend it: and beside, so much befriend him, as to set it up in the place appointed, and to see it want nothing fitting. When hee understood thus much by *Raphaels* Letter, hee opened the Case with great joy, and set the peece in a good and faire light; which when hee had throughly viewed, he was so amazed, and grew so out of conceit of himselfe and his owne worke, confessing his worke to be nothing in respect of *Raphael Vrbines*: which so strucke him to the heart, that hee died (presently after he had set the peece in his place) *Anno* 1518. The fame of *Raphael Vrbine* at this time was so great, that he was sought for and employed by the greatest Princes of *Europe*, as namely the Popes, *Adrian* and *Leo*: *Francis* the first, King of *France*: *Henry* the eight, King of *England*; the Dukes of *Florence*, *Vrbine*, *Mantua*, and divers others. Those stately hangings of Arras, containing the History of Saint *Paul* out of the *Acts* (than which, eye never beheld more absolute Art, and which long since you might have seene in the banquetting house at White-hall) were wholly of his invention, bought (if I bee not deceived) by King *Henry* the eight of the state of *Venice*, where *Raphael Vrbine* died; I have no certainety: but sure I am, his memory and immortall Fame are like to live in the world for

ever. If you would reade the lives at large of the moſt excellent Painters, as well Ancient as Moderne, I referre you unto the two volumes of *Vaſari*, well written in Italian (which I have not ſeene, as being hard to come by; yet in the Libraries of two my eſpeciall and worthy friends, M. Doctor *Mountford*, late Prebend of *Pauls*, and M. *Inigo Iones*, Surveyer of his Majeſties workes for building) and *Calvin Mander* in high *Dutch*; unto whom I am beholden, for the greater part what I have here written, of ſome of their lives.

Chap. XIV.

Of ſundry Blazons, both Ancient and Moderne.

BEfore you enter the ſtately Palace of Armorie, I would requeſt you (as a thing expedient) ſtrictly to view and examine the Fronteſpice; I meane theſe ſeverall ſorts of Blazons, the very materials wherewith you are to build: and as they are the principles, in this reſpect they are the more to bee deſired and imbraced; for you know, *Ignoratis terminis, ignoratur & ars.* Wherefore to make you compleat, I have collected theſe following principles out of Sir *Iohn Ferne's Glory of Generoſitie*, and inſerted them here, for feare you ſhould not procure his booke, being indeed very rare, and daily ſought after as a Iewell. To our purpoſe then, my Author delivereth unto us, foureteene ſundry kindes of Blazons, and marſhalleth them in this order.

Ancient
1 By Colours.
2 By Planets.
3 By precious Stones.

Moderne

Moderne
- 4 By Vertues.
- 5 By Celeſtiall ſignes.
- 6 By the Moneths of the Yeere.
- 7 By the Dayes of the Weeke.
- 8 By the Ages of Man.
- 9 By Flowers.
- 10 By the Elements.
- 11 By the Seaſons of the Yeere.
- 12 By the Complexions of Man.
- 13 By Numbers.
- 14 By Metals.

I am not ignorant, that in the time of King *Henrie* the fift, there was a Dutchman, who uſed to blaze Armes, by the principall parts of mans body; but it ſeemes no way approved of by Heraulds, to bee admitted among theſe.

We reade of one *Malorques*, a Frenchman, who uſed to emblazon by flowers; and of one *Fauchon*, an Engliſhman, who lived in the dayes of King *Edward* the third, that performed the ſame by the dayes of the weeke.

The Tables of Blazons, appertaining to the seven perfect Colours.

The 1 Colour is *Or*, i. Yellow and signifieth in	Plannets.	The Sunne.
	Precious Stones.	Topazion and Chrysolith.
	Vertues.	Faith and Constancie.
	Celestiall signes.	The Lion.
	Moneths.	Iuly
	Dayes of the weeke.	Sunday
	Ages of Man.	Young age.
	Flowers.	The Marygold.
	Elements.	Aire.
	Seasons of the yeeere.	Spring time.
	Complexions.	Sanguine.
	Numbers.	1. 2. 3.
	Metals.	Gold.

The 2 Colour is Argent i white and signifieth in	Plannets.	The Moone.
	Precious stones.	Margarite, or Pearle.
	Vertues.	Hope and Innocencie.
	Celestiall signes.	Scorpio and Pisces.
	Moneths.	October and November.
	Dayes of the weeke.	Mooneday.
	Ages of Man.	Infancie.
	Flowers.	Lilly and White-Rose.
	Elements.	Water.
	Seasons of the yeere.	Autumne.
	Complexions.	Flegmatique.
	Numbers.	10. 11.
	Metals.	Silver.

the naturall fye, and make one ſo like it that you may have ſport: for you muſt obſerve what flyes haunt the waters for ſeaſons of the yeare, and to make their like with Cottons, Woole, Silke, or feathers to reſemble the like.

You muſt not keepe your live baits all together, but every kind by it ſelfe and to feed them with ſuch things they delighted in when they had their liberty and to begin with the red Worme you ſhall put them in a bagge of woollen cloath (if it be red the better) and put ground moſſe or fenaell cut ſmall in which they will ſcoure themſelves, but if you mixe earth that is fat and blacke, or Neates dunge they will live the longer: For your Maggots or Ientles they are fed with Sheepes ſhuet, or livers of any beaſts cut into ſmall bits but to ſcoure them vſe ſand, loame or branne, and keepe them warme they will live the longer: for Frogs and Graſhoppers wet moſſe is beſt to keepe them in, and when you Angle with the Frogge, cut off their legges at the knees, and the Graſhoppers wings neere the body; for other wormes as the Bobbe, Cadisworme, Canker or ſuch like, you may keepe them with the ſame things you take them with: Paſt is a made baite and there are divers kinds of them: but to make Paſte to laſt long, you may uſe Beane flower and thoſe parts of a Connies legges which are called the Almonds, or a yong whelpe, or cat is as good, and put the like quantity of Virgins wax and Sheepes ſhuet, and beate them together in a mortar till they become one body, then with a little clarifide Hony temper them before the fire, and make them into balls, theſe will keepe long, with this you muſt baite your hooke with: ſome uſe the pureſt white bread they can get and make it into Paſte to fiſh at the hooke, the courſer Paſtes are uſed to baite the ground to intice the Fiſh to gather together to that place which you Angle

For preſerving of live baits.

For Paſte.

in by flinging in small balls or Pellets of courser Paste: thus much for your baites.

Gudgin. *Roch.* *Dace.* Now I have named the baits, it is necessary to shew what fish are delighted therewith, as the Gudgin, Roch and Dace, which are Fish of eager bite and soonest deceived and feede at the redde Worme, Ientle, or Paste.

Carpe. To Angle for the Carpe your rod and line must be strong, hee is dainty to bite; his time of feeding are early in a morning, or in the evening; therefore is to bee enticed by baiting the ground with course paste, the redde Worme he seldome refuseth in March, the Cadis in Iune, the Grashopper in Iuly, August and September.

Chevin. *Troute.* The Chevin and Troute are taken at the top of the water with Flyes, Snailes, and Grashoppers, at the bottome with the great redde Worme.

Eele. *Flounder.* *Breame.* The Eele and Flounder are two greedy Fish and bite at the redde Worme, the best season to Angle for Breame is from the latter end of February till September, the baits which hee delights in are Wormes of all sorts, Butter-flyes, greene flyes, paste of all the crummes of white bread, and the brood of Waspes.

Tench. The Tench is a Fish that ever loveth the bottome of Rivers, where the Ooze or mudde is thickest, the best Angling for him is in the height of Summer, for at other seasons he bites more sparingly, the baites which delight him are pastes very sweet, the browner the better being mixt with sheepes bloud; also at the great red Worme.

Perch. The Perch biteth at the red Worme about the middest of the water, thus have I briefely set downe the art of Angling, and will conclude with all seasons which are naught to Angle in, as the violent heate of the day, high Winds, great Raine, Snow and Haile, Thunder,

Thunder, Lightning, or any wind that bloweth from the Eaſt, Land flouds, and thicke waters, the falling of the leaves into the water and ſuch like impediments which are enemies to Anglers.

FINIS.

THE GENTLEMANS EXERCISE.

OR,

An exquisite practise, as well for drawing all manner of Beasts in their true Portraitures: as also the making of all kinds of colours, *to be used in Limming, Painting, Tricking, and Blazon of Coates, and Armes, with divers other most* delightfull and pleasurable observations, for all young Gentlemen and others.

As also

Serving for the necessary use and generall benefit of diuers Tradesmen and Artificers, as *namely Painters, Ioyners, Free-Masons, Cutters and Carvers, &c. for the farther gracing, beautifying, and* garnishing of all their absolute and worthy pieces, either for Borders, Architects, or Columnes, &c.

By HENRY PEACHAM Master of Artes.

LONDON,
Printed for *John Marriott*, and are to bee sold by *Francis Constable* at the signe of the Crane in *Pauls* Church-yard.
1634.

TO THE RIGHT WORSHIPFVLL AND WORthieſt Patrone of all Learning and Excellencie, Sir EDMVND ASHFIELD Knight, one of his Maieſties deputie *Lieutenants of the Countie of* BVCKINGHAM.

SIR, as to be excellent in any skill is very rare, ſo the fauourers of excellency are not euery where to be found, whom when by our good hap we find; I know not by what Sympathy we are drawn to admire and honour them aboue all other creatures, as the Saints and Soueraignes of our affections and deuiſes: few they are I confeſſe, and ſo few, that if by euents fore-paſt we may iudge of things to come, I feare me ere many yeeres, euen the moſt neceſſary Artes to our poſterity *erunt poſtliminio reuocandæ*, ſo great a coldneſſe hath benummed our times. I cannot much blame the Italian, though he accounts vs dull, and other nations, that haue the wit to worke vpon our idleneſſe, which I can impute to none other cauſe, then the want of incouragement

couragement from the better sort. Our countrymen being as happy in their invention as the best stranger of them all. For mine owne part, I hope I shall not be imagined to speake as *Demetrius* did for his silver Images, as gaining ought hereby, since by profession I am a Scholler. Onely Iam sorry that our Courtiers and great personages must seeke far and neer for some Dutchman or Italian to draw their pictures, and inuent their deuises, our Englishmen being held for *Vaunients*. To which end as well for their sakes who are as yet young practitioners, as in regard of many yong Gentlemen in this kingdome, who being naturally inclined hereunto, want fit directions to the attaining of this cõmendable skill, so many waies necessary, (fauoured in times past of the greatest Monarches, & of late daies practised euen by Princes, and the greatest parsonages themselues, as *Fran.* the first, King of *France*, *Charles Emanuel* Duke of *Sauoy*, with many others who are reported to haue bin excellent with the pencil) I haue drawn and collected together the most true and easie grounds of drawing, mingling & ordering all maner of water colours for limming, certain obseruations for perspectiue & the light, the manner of annealing in glasse &c. together with a short discourse of Armory, all wch together with my selfe (in regard as well of that duty I owed to your selfe for many fauours towards me at your *Chesham*, as that you are generally knowne to be a principall fauourer of all skill and schollership) I offer up unto your censure, of whom most humbly I take my leaue from *Richmond*.

Who is most affectionately deuoted vnto your Worship.

HENRY PEACHAM.

To the Reader.

IT *is now three yeeres since (friendly Reader) I publiſhed this ſhort diſcourſe of the Art of drawing, for the benefit of many young Gentlemen, who were my Schollers for the Latine and Greeke tongues, which when I ſaw it found ſome fauour generally with the world, being ſince quite worne out of preſſe, I was encouraged to take ſome further paines in the ſame, not with any deſire of Title in this age of blotting papers, ſince I affect nothing more then ſilence, and deſire nothing leſſe then the cenſure of the vulgar. But that I might* hanc ornare Spartam, *and finiſh with a more poliſhed hand the modell, which before I had ſo rawly begun, I haue (it is true) beſtowed many idle houres in this well-buſied Art, which perhaps might haue been worſe ſpent, yet in my iudgement I was neuer ſo wedded vnto it, as to make it my profeſsion, but rather allowed it the place* inter ſplendidas nugas, *and thoſe things of accomplement required in a Scholler or Gentleman. I ſpeake not any whit to the diſgrace of ſo worthy a skill, or to diſcommend the true and neceſſary vſe thereof, but to giue my Scholler an Item, that like a ſimple woer, hee ſhould neuer leaue the Miſtreſſe to court the maid, but eſteeme himſelfe better graced by propounding at the ta-*

ble Aliquid Cedro dignum (*as King* Alphonsus *of Arragon was wont merrily to say*) *or making good an argument in Diuinity or Philosophy, then by intimating his skill with the pencill or insight in the Chordes of Musick, which perhaps he that holds his trencher may excell him in.* Quintus Fabius *could draw and paint, yet he was a graue Counseller.* Epaminondas *could play or sing excellently to his Harpe or Viols, but* Iustine *(which was his true glory) addeth that hee was a man endued with such learning, and so great experience in Military affaires, that in him alone, and at once, sprang vp, and died the glory of the Thebanes.* Socrates *being aboue threescore yeeres of age, spent one houre in a day with* Conus *a Musitian in playing vpon the Organs, if hee had spent aboue, I thinke wee had not knowne him by the name of* Philosophorum Parens. *And whereas* Aristotle *designing foure principall exercises, wherein hee would haue all children in a well gouerned City or Common-wealth, brought vp and taught, as namely* Grammatice *or Grammar;* Gymnastice, *or exercising the body by wrastling, running, riding, &c.* Graphice *or vse of the Pen in writing faire, drawing, painting, and the like; lastly, Musicke, his meaning is,* Vt ad seria magis studia capessenda idonei reddantur. *The same vse and none other I wish to be made of drawing.*

Fidibus præclare ceciniſſe dicitur. Tusc. Quæst. lib. 1.

Xenophon lib. vlt. rerum Græc.

Arist. Politic. 8.

Concerning these directions I haue giuen, they are such as I thought, in respect of their breuity and plainenesse, fit for the capacity of the young learner, for whom they were first and principally intended, they are mine owne, not borrowed out of the shops, but the very same Nature acquainted me withall from a child, and such as in practise I haue euer found most easie and true. I may

perhaps

perhaps be ſnarled at by ſome few obſcure Artizans, that affect their baſe priuate gaine before a generall commodity: but if any thing herein (Reader) ſhall content thee, I care not what the other ſay: the worſt hurt they can do me is to draw my picture ill-fauouredly: and perhaps I could requite them as Hipponax *the Satyriſt did: But knowing enuie to reſt in none but the moſt baſe and degenerate mindes, I hope of thy kinde acceptance of what I heere offer thee, ſince it proceedeth from no priuate reſpect, but from a willing and free mind, either to pleaſure or to profit thee.*

The moſt aſſured friend to all that loue or learne this Art,

Henry Peacham.

THE FIRST BOOKE of Drawing and Limming.

CHAP. I.

The excellency, and antiquity of Painting, the manifold vses, and necessity of the same.

PAinting in generall called in Latine *Pictura*, in Greeke γραμματικὴ, is an Art, which either by draught of bare lines, liuely colours, cutting out or embossing, expresseth any thing the like by the same: which we may finde in the holy Scripture both allowed and highly commended by the mouth of God himselfe, where he calleth *Bezaleel* and *Aholiab*, men whom he hath filled with the spirit of God in wisedome and vnderstanding, and in knowledge, and in all workmanship, to find out curious works, to worke in gold, and in siluer, and in brasse, also in Exodus 31.

the art to set stones, and to carve in timber, &c. There plainly shewing, as all other good Arts, so carving or drawing to be an especiall gift of Gods Spirit. In another place he goeth farther, and as it were challengeth solely to himself the mastership of the Company, in that his Majestique *Erotema* in *Iob* in these words. *Hast thou given the pleasant wings vnto the Peacocks? and wings and feathers vnto the Ostrich?* whereas disabling the wit and skill of man by his owne excellency, he giveth vs to admire that admirable wisdome of his, in distinguishing so many beautifull colours from the wings of the proud Peacocke and Ostrich, even vnto the poore Butterflie; so that astonished with *Aristotle*, I may say even in these little painted creatures, there is τὸ θαυμαστὸν, some wonder or other, and in the very border of one of their wings an evident taste of the Divine Omnipotency.

Iob 39.16.

But as Picture hath beene allowed of God, so it hath, aswell among the Christians as heathen, beene honoured from all antiquitie, and ever found fauour with the greatest wits and mightiest Monarches of the world, insomuch as *Aristotle* in his Politiques accounteth it amongst those *liberalia Paideumata*, and counselleth it as an especiall thing to be taught vnto children, and not long after by the authoritie and labour of *Eupompus* a learned Geometrician, it was taught in all Schooles thorowout Greece. But some will tell me, Mechanicall Arts, and those wrought with the hand are for the most part base, and vnworthy the practise of great personages, and Gentlemen: I confesse Divine *Du Bartas* hath said of such *L'eur esprit se'n fuit au bout des doigts*. But forasmuch

Bartas. Semaine. 1.

as

as their ends are honeſt, and themſelves but the exerciſes of pregnant and the fineſt wits, I ſee no reaſon (as one ſaith) why nature ſhould be ſo much wronged in her intention, as not to produce at her pleaſure that into action whereto ſhee is well inclined. And ſurely it can bee no more diſgrace to a great Lord to draw a faire Picture, then to cut his Hawkes meate, or play at Tennis with his Page. *Achilles* thought it no ſcorne to be ſo cunning in Cookery, that when certaine Embaſſadors came vnto him, hee with his owne hands dreſſed them a great and royall Supper. And *Homer* to no ſmall commendation of his *Vlyſſes* (vnder whoſe perſon he maketh an abſolute wiſe man) reporteth, that hee could make his Ships himſelfe. *Exam. de Ingeniis.*

Quintus Fabius (whoſe family was one of the nobleſt in Rome, and after had the ſirname of *Pictores*) with his owne hands painted the wals of the Temple of *Salus*, and wrote his name vnder his owne worke. *Rutilius in vita Quint. Fabij pictoris.*

Pomponius Atticus a man of ſingular wiſedome, and ſo much beloved of *Cicero*, after he had compoſed a Poeme of ſundry deviſes, beautified the ſame with pictures of his owne Drawing.

The Emperour *Conſtantine* got his living a long time by painting, and in *Plinies* times certaine feſtivall dayes were yeerely appointed at *Corinth* for the exerciſe of picture for great prizes and wagers. Since Painting then hath beene ſo well eſteemed, and of it owne nature is ſo linked with the other Arts, as many of them can hardly ſtand without it. I thinke it not for pleaſure onely, but of neceſſitie moſt needfull to be practiſed of all ſuch, that either ſtudie the *Sigebert in Chronicis.*

Mathematikes, the art Military, or purpose to travell for the benefit of their friends and countrey. I have heard many excellent Captaines and Schollers lament so great a want in themselves, otherwise being most absolute.

My Scholler then I would make choise of, should be a young Gentleman, if it might be, naturally inclined to drawing, at least a welwiller and lover of it. And I would have in him, as *Tully* wisheth in his *Orator, aliquid redundans & quod amputem,* a prety fantasticall head, and something, as chippes from the sound timber, to be pared off, to which commonly the best wits are subject; withall daily and continuall practice, were it but *Apelles* his *unica linea,* without which it is impossible for him to attaine to ready draught, much lesse to excellency in generall.

Cicero 1. de Oratore.

The beginning and progresse of Painting.

Chap. II.

A comparison betweene the Painters of old times, and the latter, the great value and prices of Pictures, &c.

Ælian de varia Historia. lib. 10.

Ælian saith, Painters at the first were such bunglers, and so rude, that when they drew a Cow or a Hog, they were faine to write over the head what it was, otherwise the beholder knew not what to make of it; but in short time they grew to that excellency,

excellency, that they were honoured welnigh as gods, as *Metrodorus* the Athenian, of whom, as of some other that were the most famous in their times I will speake a word or two, as well for methode, as the recreation of my Reader.

Apollodorus among the Athenians was the first that did expresse the life with colours.

Euphranor hath attributed unto him the invention of *Emblemes, Impresa's*, and the like heroicall devices, and was the first observer of *Symmetry*, whereof he wrote many volumes.

Parrhasius most of all excelled in blacke and white.

Pyreicus (as *Volaterane* saith) was onely famous for counterfeiting all base things as earthen pitchers, a scullery, Rogues together by the eares, swine tumbling in the mire, &c. whereupon he was sirnamed *Rupographus*. That is Painter of base things.

Aristides was the most excellent of his time for expressing sence and passion, as in that peece of his, of a mother deadly wounded, and giving her child sucke, in whose face he expressed a deadly feare, as loath to deny it food, and vnwilling to give it the teate for feare of killing it with her blood, which with the milke issued forth in great abundance. This Table *Alexander* carried with him to *Pella*.

Protogenes was the first that could lay his colours so artificially, that one being worne off, a fresh should succeed to the number of foure or five, when hee would vndertake any excellent peece, he vsed to diet himselfe with pease, lupines, and the like, that his invention might be the more quicke and refined.

Amongst his works his *Ialysus* or *Bacchus* was the chiefe *Plutarch in Demetr.*

chiefe taken at the Rhodes by *Demetrius Poliorcetes*; which he so esteemed, that (as *Plutarch* reports) hee sware he had rather loose all his fathers Images then that table. *Aelian* saith it was seven yeares in making.

Apelles who lived in the 112. *Olympiade*, excelled all the rest, yet for action he gave place to *Amphion*: among his peeces, the picture of *Alexander* at *Ephesus*, and his *Venus* which he left at his death unperfect in *Chios* were the chiefest.

De quo Cicero lib. 1. de Oratore.

I will passe over the artificiall peeces of *Zeuxis*, *L. Manlius*, *Pacuvius* a Tragedian Poet, *Metrodorus* before named, an excellent Painter, and withall a great Philosopher, who when *Lucius Paulus* a great man in Rome wrote unto the Vniversity of Athens to provide him a grave and learned Schoolemaster for his sonnes, was chosen by the generall consent of the whole Vniversity, as the fittest man both to bring up his children, and to adorne his triumphes.

Nothing inferiour to these rare Artists (in my judgement) have beene our Painters of late time, and many now living in sundry parts of Europe, who if they could find an *Alexander* or another *Demetrius*, would remaine as famous to posterity, as *Apelles*, or the best of them all have done to us: neither do I suppose every thing to have beene excellent, which over credulous Authors have writ, and ignorant antiquity admired, the best Arts being then in their infancy, whose perfection is not distilled to the purity, untill it hath runne through many ages: what times shall not ever admire that excellent peece of *Raphael Vrbine* in the Church of *S. Victore* in Millane: the workemanship of *Michael Angelo* of the

the last judgement in the Popes Chappell in Rome, *Hercole di Ferrara*, and his notable art seene at this day in Bononia Pisanello, who so beautified the Church of Laterane in Rome; *Bellino* the Venetian, whom the Turke so royally rewarded; what *Apelles* could excell *Petro de Burgo* for perspective, *Albert Durer* for drapery, *Michael Angelo* for action, *Goldzius* for good standing, and bold action, *Hans Holben* for sence and the life, *Marcus de Siena* for Landscape, with infinite others, as *Titianus, Antonio de Corregio, Cæsar Sestius, Zenale Triviliano, Francesco Melzi,* nor must I be ingratefully unmindfull of mine owne Countriemen, who have beene, and are able to equall the best, if occasion served, as old Mr. *Hiliard,* Mr. *Isaac Oliver* inferiour to none in Christendome for the countenance in small; my good friend Mr. *Peake* and Mr. *Marques* for oyle colours, with many more unknowne unto me. Neither doth our Countrey want her Patrons and favourers of this worthy skill, as first the Kings most excellent Majesty, Noble Prince *Henry*, to whom I presented not long since his fathers *Basilicon Doron*, which I had turned a little before throughout into Latine verse. And Emblemes limmed in lively colours, which he gratiously accepted. The Right Honourable *Robert* Earle of Salisbury, and Lord high Treasurer of England, who as he favoureth all learning and excellency, so he is a principall patrone of this art, having lately imployed Mr. *Butler* and many other excellent Artists for the beautifying of his houses, especially his Chappell at Hatfield. The Right Honourable the Earles of Arundell, Worcester, Southhampton, Pembrooke,

Pembrooke, Suffolke, and Northampton, with many Knights and Gentlemen, to whom our masters are daily beholden. Now lest you should esteeme over basely of this Art, and disdaine to have your picture, because you may have it for a trifle (which I account a fault in many of our good workemen) I will tell you the prices of some peeces of note aswell in ancient times, as of late dayes.

Cæsar the Dictator redeemed the tables of *Ajax* and *Medæa* for eightie talents, which amount to 24000 French crownes: I speake with the least, because take the lesser Athenian talent (for generally where you finde this word *Talentum* in any Latine Author, as in *Tully* his Oration *pro C. Rabirio Postumo*, and in *Act: in verrem*, and some other places, where you shall finde it oftenest, you must vnderstand the Athenian talent, except you have the addition of *Aegineum, Syrium, Babylonium, &c.*) the greater (as *Budæus* saith) was bigger by a third part.

Budæus in Asse.

King *Attalus* paide for one of *Aristides* peeces an hundred talents.

Hortensius the Orator, gave for a table of the Argonauts 144 talents.

Mnason paid to *Asclepiodorus* for the twelue Gods after three hundred pounds sterling a peece.

Candaules King of Lydia gave to *Bularchus* for a peece of his, the weight of the same in gold.

The Duke of Millaine rewarded *Raphael Vrbine* with as many Ducats as covered the picture of a great breadth which he had made for him.

Pope *Innocent* the eight, a worthy lover of all learning, and ingenious Arts, bestowed vpon *Andrea Mantega*

Mantega his Painter in the *Beluedere* of Rome two thousand Ducats for a monethes paines.

I have also heard what a round summe was offered by strangers for the Altar cloath of S^t. *Magnus* in London; sundry other examples I might alledge, but I have said enough to shew that Art hath ever beene well paide her hire, and the professors thereof beene had in esteeme with the worthiest and wisest men.

Chap. III.

A Painter not priviledged to draw what hee list, the manifold abuses of painting: whether the picture of the Trinitie, of our Saviour Christ, according to his humanitie, the Images of the Saints and their passions: The signe of the Crosse may bee lawfully drawne or not, &c.

AS I would have my young Schollertake his pleasure, so I would not have him to buy it at over deare a rate, either with losse of over-much time in the maine profession, or of his eares for a libeller, neither to thinke with *Horace*, he may *quidlibet audere*, for there be many things which as well Nature or Religion would have freed from the pencill; what hurt hath that beastly booke of *Aretines* done abroad in the world, and what lewde Art is there showne in many prints and peeces that are daily brought over out of *Italy*, *Flanders*, and other places, which are oftner enquired after in the shops then any other, little vse elsse is there of most of the wax pictures of Curtizans

in Rome and Venice being drawne naked, and sold vp and downe as *Libidinis Fomenta*, surely I cannot but commend Art in them, as many times there is excellent good, but verily doe hate their wicked makers, and abominable ends.

Touching the picture of the Trinitie, as commonly it is drawne, first God the Father like an old man, betweene his knees Christ vpon the Crosse, and over his Head a Dove resembling the holy Ghost, I hold it blasphemous, and vtterly vnlawfull, and whatsoever the Romane Catholikes thinke of it, both the Scripture, Councels, and Fathers, nay many of the best Divines of their owne side, are either vtterly against it, by *Bellarmines* owne confession, or speake very slenderly for it, as tolerable by the Church, but no wayes allowable by the Word of God: as namely, *Abulensis*, *Durandus*, *Peresius*, and many others, though in plainest termes: *Lorichius* a man of great learning and sound iudgement amongst them, vtterly condemnes the same in these words.

Abulensis in 4. cap. Deutero. Quæst. 5.
Durand. in dist. quæst. 9.
Peresius de traditionibus par. 3.
Lorichius Cathol. Institut. in præcept.

Est præterea abusus imaginum, quòd sanctam Trinitatem præsumpsimus exprimere, quod hæresis est pestilentissima, quid enim magis sanctæ Trinitati adversum, atque Patrem effingere senis silicernij effigie, filium juvenis formam habentem, Spiritum Sanctum alitis speciem volitantis referentem? Quid Idiotæ ex tali libro didicisse poterint? errorem sanè & Hæresim.

Wherein *Calvine* and our Protestant Writers doe agree strongly and truly maintaining the contrary by these places of Scripture, *Exod.* 20. *Deut.* 4. *Esay* 40. and 46. lastly *Acts* 17.

Calvin Instit. 1. Places of Scripture against the painting or expressing of the Trinity.

To these places it is againe answered by *Bellarmine*, Cardi-

Cardinall *Cajetanus, Catharinus, Diegus, Payvia,* and others, that it is lawfull to expresse the Trinitie or the picture of God the Father, in such forme as he visibly appeared, sometime like a man, and sometimes like an Angell; the places they alledge are, *Gen.* 1. *Gen.* 3. *Gen.* 28. *Exod.* 33. *Isai.* 6. *Michea.* 3. *Regum. vlt. Amos* 9. *Daniel* 7. Moreover they alledge Saint *Augustine*, who thought that the Trinitie appeared unto *Abraham, Gen.* 18.

Caietan. in 3. *part. quæst.* 25. *art.* 3. *Catharinus in cultu Imag. Payva contra Kemnitium. Bellarm. lib.* 8. *de Imag.*

But howsoever these and other places doe seeme to make for the lawfulnesse of it, we are to hold it an impious thing, and not to be tolerated, as being expresly forbidden by the Word of God, and giving occasion of the infinite errors in the Church.

Varro in his time, said that the Images of the Gods, tooke away the feare of them, and increased error.

August. de Civitate Dei. lib. 4. *cap.* 19.

Of the Pictures of our Saviour Christ, the Apostles and Martyrs.

NEither by any meanes may the picture of our Saviour, the Apostles and Martyrs of the Church be drawne to an Idolatrous vse, or be set vp in Churches to be worshipped.

Saith the Elibertine Councell: *Placuit in templis non haberi picturas, ne quod colitur, vel adoratur, in parietibus depingatur:* which is, It hath pleased vs (saith the Councell) that pictures be not set vp in Churches, nor any thing bee painted vpon the walles, which is reverenced or worshipped.

Concil. Elibert. Canon. 36.

Epiphanius moreover in an Epistle to *Iohn* Bishop of Ierusalem, saith it is against the authoritie of the

Bishop *Iewel* against *Harding.*

Scripture, that an Image be hanged vp in a Church, there speaking of the Image of Christ, or some other Saint which he found painted vpon a cloath.

Ælius Lampridius in vita Alex.

Adrian the Emperour caused Churches to bee built for the Christians without Images.

Beside the holy Scripture, these with many other be the arguments of our Writers: whom *Bellarmine* after his manner answereth severally. That pictures of these kinds may be drawne, and set vp to draw the beholder *ad Historicum usum*, and not *ad cultum*, I hold them very lawfull and tolerable in the windowes of Churches and the private houses, and deserving not to be beaten downe with that violence and fury as they have beene by our Puritanes in many places.

Touching the picture of Christ according to his humanity I would scarce change it for the best Iewel in the world, if I had it truly drawne; neither of the lawfulnesse thereof I thinke any wise man will make question.

Tertul. in lib. de pudicitia.

Tertullian who hath lived within the first five hundred yeeres, reporteth that the picture of Christ was engraven upon the communion Cup, carrying the lost sheepe vpon his shoulder.

Gregory Nyssenus in his Oration for *Theodorus* the Emperour, saith, the Emperour was delighted when he saw the Temple of God beautified with stately buildings, and with sundry ornaments within, where the painter had shewed the excellency of his Art in setting forth the valiant sufferings of the Martyrs, their torments, the cruell countenances of *Tyrants* their violence, the fiery furnace, the blessed end of those valiant Champions, &c.

Zozomen

Zozomen and *Nicephorus* write that in the time of *Iulian* the Apostata, the Image of Christ, which was at Panneades, was brought by the Christians into one of their Churches and there preserved. *Zozomen. l. 5. c. 20.*

Nazianzen grieved much that a Citie of *Diæcæsaria* was to bee razed and destroyed, wherein was a Temple, which himselfe had adorned with sundry Statues. *Nazianzen. Epist. 49. ad Olympium.*

Of the Crosse.

THough the Crosse be of the same nature with the other forenamed, I am mooved to say something particularly of the same, since being lately in company with a Gentleman of this Land wholly devoted to Puritanisme, a reasonable good Scholler, and one, who, as he told mee in his time had beene a Burgesse of the Parliament House, wee had a discourse of the Crosse, I affirming that it was an ancient and honourable bearing in Armes, naming many of our Nobilitie and Gentry that bare it: yea but (quoth hee) our Heralds in former times were to blame, for giving allowance to such relikes of Idolatry, and suffering them so publikely to be carryed vp and downe vpon Coaches.

But leaving such pure judgements to their singularitie, we are satisfied, since we know from time to time, it hath beene allowed by the Church, not to any superstitious vse, but because the ancient Christians thought that their glory wherewith the Gentiles had so long scorned and disgraced them withall.

Constantine the Emperour gaue the Crosse in his Standard, as *Eusebius* witnesseth, who also having *Eusebius. l. 1. de vita Constant.*

overcome *Maxentius*, erected a Crosse in the chiefest place in all Rome with these words, *hoc salutare signum*. Moreover he caused his statue to be made with a Crosse in his hand.

Zozomen. lib. 1. cap. 8. *Theodosius* forbad it should be painted upon the ground.

Arcadius his sonne caused it the first to be stamped upon his coyne in gold, (which kind of Crosse I make no question but of all sorts is loved well enough) as *Prosperus* writeth, *de prædict. & promiss. part. 3. cap. 34.*

August. ser 18. de verbis Domini.

Tiberius, when he saw the Crosse cut in Marble, and lying upon the ground, caused it to be digged up, and set upright, saying, we ought to signe our forehead and brest with the Crosse of the Lord, and we tread it under our feete.

Paulus Diaconus lib. 18.

In Concil. quod Christus sit Deus. *Chrysostome* saith, that in his time (beside the Ceremony of vsing it in Baptisme and the Lords Supper) it was painted upon beds, Armour, Ships, &c. Touching the Ceremony of signing with the same as we use it in Baptisme to say any thing thereof, were beside my subject, neither were it needfull since the meanest divine can tell, that it hath anciently beene used and allowed by the Fathers, as *Basil* (who affirmes it to be one of the Apostolicall traditions) *Cyrill*, *Tertullian*, S^t. *Cyprian*, and lastly, Saint *Augustine*, who saith, that except the foreheads of the beleevers (as children baptized) bee signed with the signe of the Crosse, the forme of baptisme is not as it ought to be: but enough if not too much of this subiect.

August. Tractat. in Ioan. 118. Nihil eorum rite perficitur.

Chap.

Chap. IIII.

Pencils and other Instruments necessary for drawing.

MAny wayes I know there have beene deviſed to teach draught, as namely, by croſſing the patterne, then your owne papers with equall ſpaces, filling the ſame as you find in your example: alſo drawing upon a lanterne horne with a paper blackt with a torch, and ſuch like: neither doe I miſlike any ſuch convenient helpe to a yong learners furtherance: but to learne to the purpoſe, and to grow cunning in ſhort time, you ſhould rather fall to it onely by your owne conceit and judgement, and let thoſe toyes goe, you muſt firſt get you blacke lead ſharpned finely: and put faſt into quils, for your rude and firſt draught, ſome ten or twelve. Blacke lead in quils.

Moreover you muſt not be without as many Sallow coales, ſharpned at the ends: you ſhall chuſe them thus, they are more blew and finer grained then the other coales, ſmooth (being broken) like Satten: you ſhall ſharpen them upon one of your fingers, as alſo your blacke lead; other coales will quickly breake, and never point ſharpe. Sallow coales.

Get you alſo a ſmall paire of brazen compaſſes and fine rule, for taking the diſtance, if you follow a print; and be not without the crummes of fine manchet or white bread, to rub out your lead or coale, when you have done amiſſe, or finiſhed your worke. Rule and compaſſe.

Scriveners and writing Schoolemaſters in the Countrey

Broome Pensils.

countrey that teach to write have divers small pensils of Broome, with which they shadow great letters with common Inke in Coppy bookes very pretily: they are made in this manner, take a Broome stalke about the bigneſſe of a ſpoone handle, and cut it even at the end, when you have done, chew it betweene your teeth till it be fine and grow heary at the end like a pensill: but I care not how little you vſe them, becauſe your pen ſhall doe better, and ſhew more Art.

For your Drawing-pens, never be without twenty or thirtie at a time, made of Ravens and Gooſe quils; your Ravens quilles are the beſt of all other, to write faire, or ſhadow fine, your Gooſe quils ſerve for the bigger or ruder lines. To draw with dry colours, you may make long paſtils, which you ſhall doe by grinding red Led, or any other colour with ſtrong Wort, and ſo roule them up into long roules like pensils drying them in the Sunne: ſome put hereto a little new milke.

Chap. V.

The first Practiſe.

Having theſe in a readineſſe, you ſhall practiſe for the ſpace of a weeke or thereabouts, to draw Circles, Squares of all ſorts, a Cilinder, the ovall forme with other ſuch like ſolide and plaine Geometricall figures with a ſwift hand till you can doe them indifferent well, but after uſing the helpe of your Rule and Compaſſe: the reaſon of exerciſing you

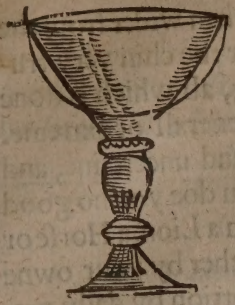
you first in these is, when as Symmetry or proportion is the very soule of picture, it is impossible that you should be ready in the bodies, before you can draw their abstract and generall formes, and have wonted and made your hand ready, in proportions of all sorts, which are compounded of the same, as for example, your circle will teach you, to draw even and truly all Sphæricall bodies which are, ὁμοιομερῆ καὶ ὁμοιοσχήματα, of like parts and formes, as the Sun, Moone, Starres, &c. The most flowers as the Rose, Marigold, Helitropium, Daisie, &c. the most vessels as cups, basons, bowles, bottels, &c. The square will make you ready for all manner of compartments, bases, perystiles, plots, buildings, &c. your Cylinder forvalted turrets, and round buildings; your Orthogonium and Pyramis, for sharpe steeples, turrets and all things, *in mucronem fastigiata*, your Ovall forme will helpe you in drawing the face, a shield or such like: so that you may reduce many thousand bodies to these few generall figures, as unto their principall heads and fountaines. After you are cunning in these figures (beginning with the circle) imitate something of circular forme, what you shall thinke good, in which as in all the other aforenamed proportions you shall work & helpe your selfe by the Diameter (which is a strait line, drawn long waies just in the midst of your circle or square) and which will guide you marvellously in your work: for example, if I would draw the Sunne, so soone as I have made a faire circle I draw (with Cole or Led that I may rub it out againe) my diameter or line down the midst, over w^ch^ if you will again, you may draw a crosse line, both which divide your Circle equally into foure parts, as you see.

The use of the Circle, Square, Cylinder or Orthogonium and Pyramis.

Which Diameter with the croſſe line, are not onely your directors, for the equall placing of the greater and leſſer beames, on the ſide as you may perceive: but alſo for the Drawing of the Noſe, Mouth and Eyes, even in the midſt of the Face.

I will give you another example of a Goblet or cup. Firſt, I make a half or ſemicircle for the Bowle, downe the midſt of which (as low as I would have the foote to come) I draw my Diameter or ſtraight line, which being done, the worſt is paſt: you muſt now marke: I am not tyed to make my Bowle as round as the circle, but long or what faſhion I liſt, no other uſe hath the Circle there then to guide mee even on either ſide, whether I make it broad or narrow, long or ſhort, emboſſe it, or howſoever, the other part of the line cauſeth mee to make the foote even as you ſee.

Which



Which line and Circle (as I ſaid before) you may with your white bread rub out, when you have done.

In theſe and ſuch like, you may at your pleaſure finde infinite varietie to ſet your ſelfe a worke with, till you are able to fall to worke by your owne judgement; which you ſhall doe in your next and ſecond practiſe.

Chap. VI.

The ſecond Practiſe.

YOu ſhall, next after your hand is growne ready in the foreſaid proportions, practiſe to draw ſmall and eaſie things, comming as neere your former examples as may be, by your conceit onely: as a Cherry with the leafe, the ſhaft of a Steeple, a ſingle or canker Roſe, &c. wherein you ſhall begin to take ſome delight, and finde no great difficultie.

But in drawing theſe and whatſoever elſe, I muſt not forget to tell you; that you muſt be perfect and quicke in the generall or outward lines, and give them a reaſonable good proportion, ere you fall to ſhadowing or tricking your worke within: wherefore I would have you make an aſſey ſixe or ſeven times at the leaſt for the generall proportion onely: if at firſt it be not to your minde, as for example in drawing of a Roſe, be ſure that the compaſſe of it be not faultie, ere you caſt out the leaves by five equall lines, or in making a womans Ruffe, that you ſcore

it out first narrow in the necke, then wider from the cheekes, and narrow againe under the chin very truly, ere you adde the lace of setting, all which is done with one line, which I call the generall or extreme. For those formes that are mixed and uncertaine, and where your circle and square can doe you no good (being left only to your Idea) as in a Lion, a Horse or such like: you must worke altogether by your owne judgement, and winne the proportion by daily practise, which will seeme very harsh and strange unto you at the first, but to helpe your selfe herein you shal doe thus: having the generall notion or shape of the thing in your minde you meane to draw (which I doubt not but you may conceive and remember as well as the best painter in the world, though not expresse according to the rules of art) draw it with your lead or coale after your owne fashion, though never so badly, and lay it from you for a day: the next day peruse it well, bethinke your selfe where you have erred, and mend it according to that Idea you carry in your minde, in the generall proportion: when you have this done, lay it by againe till the next day, and so continue for 5 or 6 dayes together, correcting by degrees the other parts even to small veines as your discretion will serve you; this may you doe with 40 papers at once, of severall things: having done what you can (though not to your liking) conferre it by the like, some excellent print or patterne of the same, using no rule or compasse at all but your owne judgement in mending every fault lightly, & with a quicke hand, giving every place his due; whereby you shall of all sides meete with your errors, and finde an incredible furtherance to your practise: though hereunto

A strong imagination required in a good Painter.

How to helpe you in your Idea.

unto is required I must confesse, a strong imagination, and a good memory, which are the midwives to this art and practise as in all things else, the nurse that brings it to full growth and perfection.

Chap. VII.

Of Drawing the Face or countenance of a Man.

Since a Man is the worthiest of all creatures, and such pleasing varietie in countenances is so disposed of by the Divine providence, that among ten thousand you shall not see one like another (as well for breeding delight, as for observing a method, after you have practised according to your former directions in other things) you shall begin to draw a mans face, in which as in all other creatures you must take your beginning at the forehead, and so draw downward till you have finished.

The visage or countenance is (for the most part) drawn but three manner of wayes, the first is full faced, as commonly we see King *Henry* the 8 drawne: The full face.

The second is three quarter faced, as our Flanders and ordinary pictures are, that is when one part of the face is hid by a quarter as thus:

Halfe face.

The third is onely halfe faced, as you see the pictures of *Philip* and *Mary* upon a twelve pence, or as this *Cæsars* head.

For draught of a full face you must beare in memory, and narrowly observe the bredth of the forehead, and the compasse of both the cheekes, all which are composed of two lines as thus:

And be carefull to give as precise an evenesse to one side as to the other; causing both your lines to meete at the tip of the chin: your Diameter guideth you for the even placing (as I said) of nose and mouth, your other line for the just opposition of the eyes betweene which in distance for the nose, alwayes leave the space of an eye.

The space of an other eye to be left betweene the eyes.

The end of the Nose in ordinary proportion must be brought no lower then the middle of the cheeke, from whence to the chin is for the most part as farre, as from thence upward to the eye-browes.

The nose of a full face must not be expressed with apparant lines, but with a very fine shadow on each side, as you see.

An eye is commonly drawne in this manner.

To make an angry or sterne countenance, let your

your brow bend so, that it may almost seeme to touch the ball of the eye; at what time you must also give the forehead a fine wrinckle or two, and withall the upper part of the nose betweene the eyes.

A great conceit is required in making the Eye, which either by the dulnesse or lively quicknesse thereof, giveth a great taste of the spirit and disposition of the minde (which many times I will not deny may be aswell perceived by the mouth, and motion of the body,) as in drawing a foole or idiot, by making his eyes narrow, and his temples wrinkled with laughter, wide mouthed, or shewing his teeth, &c. A grave or reverend father by giving him a demisse and lowly countenance, his eye beholding you with a sober cast, which is caused by the upper eyelid covering a great part of the ball, and is an especiall marke of a sober and stayed braine within. *Nazianzen* when he beheld a *Iulian* (long time before he was Emperour, at *Athens*, at the very first sight of his countenance, (Presaging his future disposition) burst forth into these words; *Deus bone, quantum malum fovet Romanum imperium*: for (as he witnesseth himselfe) there was not any signe of goodnesse or towardnesse in him, his eyes rowled in his head, wandring and turning fearefully now this, now that way; sparkling with fury and anger, his nose was growne wrinckled with scoffing and deriding, the rest of his countenance tending to mockery, his laughter so immoderate, that his whole body would shake therewith, his shoulders shrinking to and fro, to his necke: his legs and feete seldome standing still; his questions and answers suspitious, rash, and often interrupted by short fetching his breath; by which signes the good

Great difficulty in the eye.

Nicephor. lib. 10. cap. 3. 7.

Nazianz. in 2. invect. contra Julianum.

good man foresaw his inbred tyranny and vile dispositon, which after burst forth into an horrible persecution and open rebellion against God and his Church. A Græcian Captaine in like manner noting very often the cast of the eye and countenance of *Scylla*, together with his gesture and motion of body, used these words: it is impossible but this Gentleman one day should proove a great Commander, and I marvaile that he is not advanced all this while. *Digonius* an Earle of Flanders, when he should have beene put to death by the Turke, a Phisiogonomer wisht that he might not die by any meanes, because if he lived he would sow much dissention among the Christians, which after fell out to be true: by which examples and the like, I proove that there is a certaine *Indicium*, or notice of the minds disposition inlye imprinted by nature even in the countenance, and many times in the eye or mouth, which (as I have said) you must bee carefull, as you shall have occasion, warily to observe.

Brusonius lib. 7. cap. 20.

The mouth.

Now for the mouth (though least of all other any generall rule may be given for it,) it consisteth principally of two lines, whereof one expresseth the mouth it selfe, the other the neather lip: the overlip is best showne by a shadow cast over the crosse line as you see; which shadow and crosse line if you draw by the life must be hit at an haires breadth, and if your picture be little, you cannot thinke so small a thing as giveth or quite taketh away the touch and resemblance of the mouth: and to say truly, it will be the hardest peece of cunning that ever you shall meet withall: therefore you had neede cause the partie whom you will draw, to sit as we say, *Vultu composito*, with-

without ſtirring or altering the mouth were it never ſo little: I have many times beene much troubled about expreſſing the mouth as it ought, wherein you ſhall finde great difficultie, wherefore you ſhall beſt take it when the partie minds you not, and to ſay the truth it is the beſt time of taking a picture. I have never drawne any more truly, then when they have beene buſie in talking, at dinner, viewing ſome thing or other, and in this manner I have often taken his Majeſtie, ſitting at dinner, or talking with ſome of his followers. I have many times wondred why I could among ſo many never finde any true picture of his Majeſtie, or that did any thing neere reſemble him: I know not, but generally in his picture I finde two principall errors, the one in the complexion and haire, the other is in the mouth, which commonly they draw with a full and great nether-lip very apparant, wherein they commit the chiefeſt error; which good obſervation having avoyded, I have drawne him often with my Pen and Inke only vpon a faire peece of paper in an houre, more truly and like, then the beſt peeces in oyle about the towne.

Chap. VIII.

Of expreſſing paſſion in the Countenance.

THe paſſions of the minde being divers as love, feare, joy, anger, hatred, deſpaire, deſire, boldneſſe, &c. muſt be expreſſed with great judgement and diſcretion, though you ſhall better expreſſe them in lively colours then with the pen, becauſe pale-

nesse, redneſſe, fiery eyes, &c. are adjuncts to the ſame.

You ſhall expreſſe love by making *vultum ſerenum*, faire and pleaſant, no where clouded with wrinckles, or furrowed with unpleaſing bendings, which are commonly effects of care, melancholly, anger, deſpaire, and the like: firſt you are to give the forehead a Majeſticke grace and height, a full eye which you ſhall make very pleaſing by ſhadowing it with a fine ſhadow at the bottome of the eye lid, and a little at the corner, a ſmall and proportionable noſe, the noſethrils not too wide, a cleere cheeke which you ſhall make by ſhadowing the ſame on one ſide, the mouth ſmiling which you ſhall doe by making a thinne upper lippe, and ſhadowing the mouth line a little at the corners, and for as much as the kinds of beauties are infinite, if you would draw ſome rare peece for beauty, you ſhould as *Apelles* was wont, frequent the Court or City, and imitate ſome excellent beauty or other. I was not long ſince extremely troubled with a peece of the Sea Nymphes being all ſiſters, in whoſe faces I was to expreſſe a ſingular and ſeverall beauty, yet ſo like one another, that they might be knowne to be ſiſters, the hiſtory is in the ſecond of *Ovids* Metamorphoſis. And *Virgil* deſcribing the countenance of *Aeneas*, expreſſeth with ſingular art the beauty and comelineſſe which his mother *Venus* had beſtowed upon him in this manner. Æneid. 1.

Os humeroſque Deo ſimilis, namque ipſa decoram
Cæſariem gnato genetrix, lumenque juventæ,
Purpureum, & lætos oculis afflarat honores.

You ſhall ſhew feare in the countenance, by making of the eyes to look hollow, heavily and downeward,

ward, the cheekes falne, the mouth close, the haire staring or hanging careleſſely about the eares. I saw an excellent peece of this kind done by *Leonard Vincentio*, done to the imitation of an ancient painter, which was a company of young men swimming, and upon the sodaine surprized by the enemy, where you might see one putting his head into his shirt sleeve for haste, another running away halfe naked. Feare is described by our excellent *Spencer* to ride in armour, at the clashing whereof he lookes deadly pale, as afeard of himselfe. In his Faery Queene.

The like obſervations you are to keepe in the reſt which you shall naturally find described by our Poets, by *Lomazius*, and lastly in mine Emblems, so that it were needleſſe for mee heere to reiterate the same.

Chap. IX.

Of the whole body.

When you are growne something perfect in the face, and can draw the head indifferent well, you must be carefull to proportion the body thereafter, than the error of which, no one fault is more common with the most Painters: for you shall scarce see one among twenty but will draw the head too big, which if you obſerve, you shall find in most pictures: helpe your selfe herein by setting a boy before you, causing him to stand which way you list, and so to wont your judgement to the proportion by little and little: having finished the head, draw the Making the head too big, a common fault. The necke.

the necke, beginning it with one line from about the tip of the eare, then draw the other downe from the ball of the cheeke (which is leſſened on the other ſide) as farre as you thinke good to the ſhoulder, where ſtay, till you have ſhadowed it: the ſhadowes of the neck in a child or young woman are very fine, rare and ſcarcely ſeene, but in a man the ſinewes muſt be expreſſed, with the veines, by ſhadowing the reſt of the necke, and leaving them white. For the proportion of the other parts (becauſe *Lomazius* hath prevented mee: whoſe booke though it bee ſomewhat obſcure, in any caſe I would have you to buy, after you are well entred) I will omit and ſhew you onely ſuch eminences which by ſhadow muſt be neceſſarily expreſſed: after you have done the neck: you

The ſhoulder. The arme. The wriſt.

are to expreſſe the wing or upper part of the ſhoulder by ſhadowing it underneath, the brawne of the arme muſt appeare full, ſhadowed on one ſide, then ſhew the wriſt bone thereof, & the meeting of the veines in that place, the veines of the backe of the hand, and the knuckles, are made with two or three haire ſtroks with a fine touch of your pen: the pappes of a man

The knuckles. The paps. The ribs.

are ſhowne by two or three fine ſtrokes given underneath, in a woman, with a circular ſhadow well deepned, the ribs are ſo to be ſhadowed, as you doubt whether they appeare or no: except your man were ſtarved, or you ſhould draw death himſelfe: the bel-

The belly.

dy ſhall be eminent by ſhadowing the flanke, and under the breaſt bone: the brawne of the thigh ſhall

The thigh. The knee.

appeare, by drawing ſmall haire ſtrokes from the hip to the knee, ſhadowed againe overtwartly: the knee pan muſt be ſhowne with the knitting thereof by a fine ſhadow underneath the joynt; the ſhinbone

from

from the knee to the instep, is made by shadowing one halfe of the leg with a single shadow, the ankle bone will shew it selfe by a shadow given underneath as the knee; the sinewes must seeme to take their beginning from the midst of the foote, and to grow bigger the neerer they are to the toes. The legge.

There is a great Art in making the foote, wherein your shadowes must take place as occasion serveth, and to say the truth, so they must in the other parts, but naturally they fall as I have said; for teaching you the true shadowing of a naked body; *Goltzius* is one of the best, whose prints above any other I wish you to imitate. The foote.

Chap. X.

Of shadowing and observing the Light according to the rules and infallible principles of perspective.

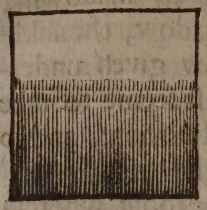
A Shadow is nothing else but a diminution of the first and second light.

The first light I call that which proceedeth immediately from a lightned body, as the beames of the Sunne.

The second is an accidental light dispreading it self into the aire or *medium*, proceeding from the other.

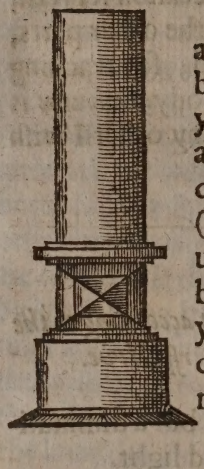
Vnder this division are comprehended the other lights, as the light of glory is referred to the first. The light of all manner of reflexions to the second.

Shadowes are threefold: the first is a single shadow, and the least of all other, and is proper to the plaine Superficies, where it is not wholy possessed of the light; as for example.

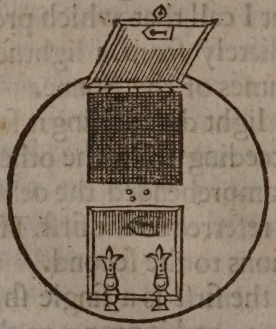


I draw a foure ſquare plate thus, that ſhadow, becauſe there is no hollow, but all plaine (as neereſt participating with the light) is moſt naturall and agreeable to that body.

The double ſhadow.



The ſecond is the double ſhadow, and it is uſed when the Superficies begins once to forſake your eyes as you may perceive beſt in columnes as thus: where it beeing darkened double, it preſenteth to your eye (as it were) the backſide, leaving that unſhadowed to the light. Your treble ſhadow is made by croſſing over your double ſhadow againe, which darkeneth by a third part in this manner, as followeth.



It is uſed for the inmoſt ſhadow and fartheſt from the light, as in gulfes, chinkes of the earth, wels, caves within houſes (as when you imagine to looke in at a doore, or window) under the bellies and flankes of beaſts to ſhew the thickneſſe or darkeneſſe of a mightie wood, that it may ſeeme *nulli penetrabilis aſtro:* conſequently in all places where

where the light is beaten forth, as your reason will teach you.

Generall rules for shadowing.

YOu must alwayes cast your shadow one way, that is, on which side of the body you begin your shadow, you must continue it till your worke be done: as if I would draw a man, I begin to shadow his left cheeke, the left part of his necke, the left side of the left arme, the left side of the left thigh, &c. leaving the other to the light, except the light side be darkned by the opposition of another body, as if three bowles should stand together, that in the midst must receive a shadow on both sides.

2. All circular and round bodies that receive a concentration of the light, as the light of a burning glasse, when it doth gather it selfe into a small center, must be shadowed in circular manner as thus:

3. All perfect lights doe receive no shadow at all, therefore hee did absurdly, that in the transfiguration of our Saviour in the Mount, gave not his garments a deepe shadow, but also thinking to shew great Art, hee gave the beames of the light it selfe a deeper, both which ought to have beene most glorious, and all meanes used for their lustre and brightnesse; which hath beene excellently well observed of *Stradane* and *Goltzius*.

4. Where contrary shadowes concurre and strive (as

(as those crosse winds about *Aeneas* his ship) for superiority, let the neereſt and moſt ſolide body be firſt ſerved. In the double and treble ſhadowes, let your firſt ſtrokes be very dry for feare of blotting ere you croſſe them.

5. It will ſeeme a hard matter to ſhadow a gemme or well pointed Diamond, that hath many ſides and ſquares, and to give the luſtre, where it ought: but if you obſerve the rules of the light which I ſhall give you, you ſhall eaſily doe it without difficultie.

6. All ſhadowes participate in the *medium* according to the greatneſſe or weakeneſſe of the light.

7. No body betweene the light, and our ſight can effect an abſolute darkeneſſe, wherefore I ſaid a ſhadow was but a diminution of the light, and it is a great queſtion whether there be any darkneſſe in the world or not. But becauſe all manner of ſhadowes depend upon the light; I will briefely for your memory teach you by generall propoſitions what you are to obſerve in the nature of the ſame, it being a matter of the greateſt moment in picture, and wherein you ſhall exerciſe your judgement with an incredible pleaſure, it being one of the moſt delightfull ſecrets in nature.

1. Propoſition.

All light doth diſperſe it ſelfe upon the object circularly, and againe the object enlightned affecteth the aire or *medium* in the ſame manner, the reaſon is, becauſe the round or Sphæricall figure as to all heavenly bodies, ſo it agreeth naturally to light, as the moſt abſolute, the moſt perfect, and conſervative of all others, wee finde this to bee true if we but view the light thorow a hole or creviſe in a Sun-ſhine morning,

morning, or about the flame of a candle, hence you must learne in shadowing all circular bodies to give a circular light, except by some accident you are compelled to the contrary.

2 *Proposition.*

Every greater light dimmes and diminisheth the lesser, as for example the stars shine in the day time, yet wee perceive not their light, by reason of the greater light of the Sunne, yet if you stand in the bottome of a well, you shall easily perceive them and their motion, the reason is the light or beame of the starre being perpendicular or direct over your head, is of greater force then the beames of the Sunne comming oblikely or sideway (for you must take it for a generall rule, that all beames or reflexions from the perpendicular are of more force then the other broken and oblike, for example a ball being strucken hard downe with your hand, reboundeth backe in the same line with greater force then when it flyeth side wayes, so doth an arrow shot against the stone wall.) Moreoever in an evening at a bone-fire in the streete you shall hardly discerne any thing beyond the fire being your light hindered by the light thereof which otherwise you might well doe.

3 *Proposition.*

Bodies lighted by night by fire, must have a brighter lustre given them then by day, as I have seene many excellent peeces of that nature, as the taking of Christ by night, sacking of Cities, batfowling and the like, the reason is, because fire in the night being compassed about with darkenesse, enlightens the *medium* more forceable and neerely.

4 Propoſition.

According to the diverſity or (as the Logicians terme it) the intention and remiſſion of the light, the colours of bodies are changed, as the feathers of birds wings, cloth of ſundry colours, the Sea at morning and even, and the like.

5 Propoſition.

Lights never mingle in their *Medium*, as wee proove by the ſhadow of many candles lighted at once.

6 Propoſition.

In all concave and hollow bodies that are capable of light as ſilver baſens, bowles, and the like, the light muſt be ſtrongeſt and brighteſt in the center, the reaſon is from every point of the concavity, the perpendicular lines meete and joyne together in the Center.

7 Propoſition.

Every Sphæricall body that giveth light, enlightens a leſſer Sphæricall body according to the quantity of his Diameter: for example, by how much the Diameter of the Sunne is broader then the Diameter of the earth, by ſo much the earth is enlightned beyond his Diameter or middle.

Alhacen and *Vitellio* have taught the making of artificiall inſtruments for taking of the light, which with the manner of making *Albert Durers* glaſſe, I will teach you in a diſcourſe of perſpective I will ſhortly publiſh.

8 Propoſition.

If the light penetrateth any cleare body (which we call *Diaphanon*) that is coloured as painted glaſſe Amber, Criſtall, faire water, a glaſſe of Claret wine,

wine, and the like, you must remember to give the light the same colour that his *Medium* is of, as if we looke through red or blew glasse, every thing without appeareth red or blew to our sight.

9 Proposition.

Every beame direct reflected or broken is so much the more weake in the lightning or burning, by how much the lesse time it stayeth upon the object: this is proved if we dry a thing in a paper over a candle, which we doe a great while without burning, or by the swift motion of Rivers, who take not the heate of the Sunne so much as standing waters: wherefore those countries under the Equinoctiall, by reason of the equall presence and absence of the Sunne are very temperate, whereas on the contrary in Lituania and thereabouts, where it is in a manner day continually, they have extreame hot Summers, and most bitter cold Winters.

Of Foreshortning.

The chiefe use of perspective you have in foreshortning, which is when by art the whole is concluded into one part, which onely shall appeare to the sight, as if I should paint a ship upon the Sea, yet there should appeare unto you but her forepart, the rest imagined hid, or likewise an horse with his brest and head looking full in my face, I must of necessity foreshorten him behind, because his sides and flankes appeare not unto me: this kind of draught is willingly overslipt by ordinary painters for want of cunning and skill to performe it; and you shall see not one thing among an hundred among them drawne in this manner, but after the ordinary fashion side-wayes, and that but lamely neither.

The use of it is to expresse all manner of action in man or beast, to represent many things in a little roome, to give or shew sundry sides of Cities, Castles, Forts, &c. at one time.

Chap. XI.

Certaine Questions of manifold deceptions of the sight by perspective.

ALL errors of the sight proceed from a three-fold cause, the first exterior, or being as I may say in the false apprehension of distance; opposition, proportion or the like, the second from an inward cause, as the weakenesse of the eye it selfe, or the decaying of the Spirits, the third from the affection of the eye from some outward humour of hurt, but we are onely to intreate of the first.

1. *Why the Horizon appeareth to our sight bigger then any part else of the Hemisphere.*

All quantity of distance is knowne by bodies interposed, but betweene our eye and the verticall point of heaven over our heads we perceive nothing; betweene our sight and the horizon, there appeareth the breadth of the earth, the space therefore seemeth greater.

2. *Why in round and Spharicall glasses every thing appeareth crooked to the eye.*

In all glasses the forme of the figure seene, followeth the forme of the figure reflecting, but the reflection from the superficies or outside, is after the forme of the superficies which is crooked, therefore

fore muſt the thing ſeene needs appeare crooked.

3. *Why in the ſaid Round glaſſes all things appeare leſſe then in plaine glaſſes.*

Becauſe the concourſe or meeting of the beames, with the perpendicular line in orbicular glaſſes is neerer to the eye then in plaine glaſſes: *Euclide* gives another reaſon which is this. Becauſe (ſaith he) in plaine glaſſes, the reflexion is greater and more forceable then in the round, for as I ſaid the Idolon or Image is of the nature of the Superficies reflecting the ſame.

4. *Why in a glaſſe broken to peeces, in every peece you ſee a ſeverall face, and but one, if you joyne them together.*

The reaſon is the diverſitie of poſition or ſituation, which may be gathered by a concave or hollow glaſſe, wherein you ſhall ſee your face in ſundry places at once, there being a reflexion from every part of the glaſſe. Heereupon in uneven glaſſes, your face will appeare to be monſtrous.

5. *Why ſquare things by diſtance ſeeme unto us to be long; as Courts, the roofes of Churches and houſes, &c.*

Becauſe the exceſſe or multitude of beames falling upon the ſides of the ſquare body indirectly preſented to the eye, is not proportionate with a ſenſible proportion to thoſe beames that fall upon the ſide directly againſt the eye by compariſon with the whole diſtance. Beſides ſight is not able to diſcerne the obliquitie of the ſides, becauſe it is ſeene ſideways under longer beames, and a leſſer angle.

6. *Why the Sunne and Moone appeare bigger at their riſing or ſetting, then when they are in our verticall point.*

One reaſon is, becauſe as I ſaid before, any thing

that hath a relation to a greater ſpace, is imagined greater, the other is the corruption (as I may ſay) of the ayre or *medium* being at morning and evening more ſubject to vapors and exhalations then at any other time, the ſame reaſon may be given of an apple in the water, of birds and ſtakes upon the Sea ſands, which being foure or five miles off, appeare bigger unto you, then neere hand; the like of trees that appeare twice as bigge in a miſtie or rymie morning then indeed they are: hereupon a friend of mine was notably cozened in a bargaine of timber hee bought by the great, in a miſtie morning, but I feare mee within theſe few yeeres, the miſtes will be ſo thicke, we ſhall ſee no timber at all.

7. *Why a burning glaſſe cauſeth fire.*

The reaſon is the concurſe and concentration of the broken beames with the perpendicular in the midſt of the glaſſe being round and thicke.

8. *Why all things appeare downward in the water.*

Every thing ſeemeth downward in the water by reaſon of the fall of the other beames in the Catheton or perpendicular.

Chap. XI.

Of Landtskip.

LAndtskip is a Dutch word, and it is as much as we ſhould ſay in Engliſh Landſhip, or expreſſing of the land by hilles, woods, caſtles, ſeas, vallies, ruines, hanging rockes, cities, townes, &c. as farre as may bee ſhewed within our Horizon. If it be

be not drawne by it selfe or for the owne sake, but in respect, and for the sake of some thing else: it falleth out among those things which wee call *Parerga*, which are additions or adjuncts rather of ornament, then otherwise necessary.

Generall rules for Landtskip.

YOV shall alwayes in your Landtskip shew a faire Horizon, and expresse the heaven more or lesse either over-cast by clouds, or with a cleere skie, shewing the Sunne rising or setting over some hill or other: you shall seldome, except upon necessitie, shew the Moone or Starres, because we imagine all things to be seene by day.

2. If you shew the Sunne, let all the light of your trees, hilles, rockes, buildings, &c. be given thitherward: shadow also your clouds from the Sunne: and you must be very daintie in lessening your bodies by their distance, and have a regard, the farther your Landtskip goeth to those *universalia*, which as *Aristotle* saith (in respect of their particulars concealed from our sences) are *notiora*: as in discerning a building tenne or twelve miles off, I cannot tell whether it be Church, Castle, House, or the like: So that in drawing of it, I must expresse no particular signe as Bell, Portculleis, &c. but shew it as weakely and as faintly as mine eye judgeth of it, because all those particulars are taken away by the greatnesse of the distance. I have seene a man painted comming downe a hill some mile and a halfe from mee, as I judged by the Landskip, yet might you have told all the buttons of his doublet: whether the painter had a quicke invention,

invention, or the Gentlemans buttons were as bigge as those in fashion, when *Mounseur* came into *England*, I will leave it to my Readers judgement.

If you lay your Landskip in colours, the farther you goe, the more you must lighten it with a thinne and ayerie blew, to make it seeme farre off, beginning it first with a darke greene, so driving it by degrees into a blew, which the densitie of the ayre betweene our sight, and that place doth (onely imaginarily) effect.

Of the faireſt and moſt beautifull Landtskips in the world.

Of Landtskips by land the faireſt may be taken upon mount Libanus neere Hierusalem, whence you may discerne all those holy places where our Saviour lived, and in a manner all over the holy Land. Moreover you may plainely view all the townes upon the Sea coast, and into the Sea, as farre as Cyprus, being distant from Ioppa, or Iaffa (the first entry or landing place within the holy land) two hundred and fiftie miles.

At *Constantinople* you have as faire a Landtskip as any where else in the world, as well in regard of the beautifull places behinde, as the goodly prospect into both Seas.

Vpon the mount Ida in Candie called by the Inhabitants *Psilloritie*, where you shall see underneath you the most goodly countrey of the world affoording all manner of delight Nature can affoord, shady woods of all manner of trees bearing fruit, as Olives, Orengies, and Figtrees, Cedars, Sistis, (that beareth that excellent gumme Ladanum, being made of the dew of heaven falling upon the leaves) vallies, tapistry,

ſtry with innumerable ſorts of flowers great ſtore of rockes, and little hilles whereon grow moſt fruitfull vines in great plentie, yeelding that excellent wine we call Malmſey, and from whence diſcend a thouſand ſmall rivers that water the whole country, none of them ſo bigge as they are able to carry a boate. The chiefe townes of the whole Iland Candia (being the chiefe, and ſcituate at the foote of the ſaid mount Ida,) Cania Sitrio and Rethymo, and the faire haven of Meleca, into the Sea Eaſtward toward the Cape Solomone, you have in your view the gulfe Satellia or Siriatica, weſtward a goodly proſpect from the Adriatique Sea, to the North the Archipelago, and to the South the Sea of Carthage.

The faireſt proſpects of Italy are about Naples, Millane, *Lago di Como*, and *di Guarda* neere Peſchera, alſo upon *Monte di Santa Croce*, as you come from Genoa, upon the Appennines (being the ridge or back bone of the countrey) and upon thoſe Alpes that are adjoyning to Piemont.

In Spaine if you would try your skill in Landtskip, or perfect an excellent peece in this kinde, I would ſend you to the magnificent Eſcuriall. About Valledolid, and toward the Sea ſide neere Cartagena.

In France about the Conſtables houſe ten miles off from Paris, Amiens, Auignon (belonging to the Pope) Fontaine bleau many places in Normandie, Burdeaux, and Rochell.

In Germany you have no fairer proſpects then upon the banke of the Rhine.

In England I like beſt at Windſore and the countrey there abouts, the proſpect which you take of the

Citie of London upon High-gate, all the country about Roiston, with many other places.

Of the Graces of Landtskip.

Though invention and imitation in this kinde are infinite, you must have a care to worke with a sound judgement, that your worke become not ridiculous to the beholders eye, as well for true observation of the distance as absurditie of accident: that is, though your Landtship be good and true in generall, yet some particular error overslips your judgement either in mistaking or not observing the time and season of the yeere, the true shadow of your worke with the light of the Sunne, the bending of trees in winds and tempests, the naturall course of rivers and such like.

To settle therefore your judgement in these and the like, I wish you first to imitate the abstract or labour of every moneth. Not as a foolish Painter undertaking the like, and beginning with Ianuary, drew him sitting in a wicker chaire like an old man, with three or foure night Caps on his head by the fire, his slip shoes by, and one foote upon the tongues within the chimney, and without doores haycocks, greene trees, and as if it had beene in the midst of Iuly. Wherefore I say such a Winter peece should be graced and beautified with all manner of workes and exercises of winter, as foot-ball, felling of wood, sliding upon the yce, batfowling by night, hunting the Beares, or Foxe in the snow, making you trees every where bare or laden with snow, the earth without flowers, and cattell, the ayre thicke with clouds, rivers and lakes frozen, which you may shew by carts passing over, or Boyes playing upon the same, and a thousand

thousand the like. The same method observe in the other seasons.

If you draw your Landtskip according to your invention, you shall please very well, if you shew in the same, the faire side of some goodly Citie, haven, forrest, stately house with gardens, I ever tooke delight in those peeces that shewed to the life a countrey village, faire or market, *Bergamascas* cookerie, *Morrice* dancing, peasants together by the eares, and the like.

For your *Parergas* or needlesse graces, you may set forth the same with farme houses, water-milles, pilgrimes travelling through the woods, the ruines of Churches, Castles, &c. but you shall finde your conceipt seconded with a thousand inventions.

Chap. XIII.

Of Drapery.

DRapery (so called of the French word *Drap*, which is cloath) principally consisteth in the true making and folding your garment, giving to every fold his proper naturall doubling and shadow; which is great skill, and scarce attained unto by any of our countrey and ordinary Painters: insomuch that if I would make triall of a good workeman; I would finde him quickly by the folding of a garment, or the shadowing of a gowne, sheete, or such like.

The method now to be observed in Drapery, is

What Method is to bee observed in drapery.

to draw first the outmost or extreme lines of your garment, as you will, full of narrow, and leave wide and spare places, where you thinke you shall have need of folds; draw your greater folds alwayes first, not letting any line touch, or directly crosse another, for then shall you bring an irrecoverable confusion into your worke: when you have so done, breake your greater folds unto lesse, which shall be contained within them: I would give you an example, but every print will shew you the like; all your folds consist of two lines and no more, which you may turne with the garment at your pleasure: begin your maine and greatest folds, from the skirt upward, and the closer the garments sit, the narrower you must make them: for the shadowing of every severall fold, observe the first rule I gave you in the Chapter of shadowing, and spare not to shadow your folds, (bee they never so curiously contrived) if they fall inward from the light, with a double or treble shadow; as you shall see occasion: for the shadow take his place in one and the same manner aswell in folding as without: some have used to draw the body naked first, and after to have put on the apparell, but I hold it as an idle conceit, and to small purpose. I would herein above all other have you to imitate *Albert Durer*, if you can get his peeces, if not *Goltzius* or some other.

Generall observations and rules for Drapery.

1. Your greater folds must be continued throughout the whole garment, the lesser you may breake and shorten at your pleasure.

2. The shadowes of all manner of silkes, and fine linnen

linnen are very thicke, and fine, so that your folds must not onely be little, but their shadow or deepening very light, and rare, which commonly at the most is but a double shadow given with a new, and the finest pen.

3. You must not use much folding where the garments ought to sit close, or any eminency appeare, as commonly there doth in the breasts of a woman, the armes, belly, thighes, legs, &c. but to shew art, you shall leave the forme of the breast, legge, &c. to appeare thorow, which you may doe by shadowing the brest or legge, (after you draw it) on one or either side, leaving it white.

4. As I told before of the light, so must you in your drapery have a care of the winde and motion of the ayre, for driving your loose apparrell all one way, as *Ovid* describes the garments of *Europa*, when she by *Iupiter* carried over the Sea: the best drapery in the world is held to be, that done by *Michael Angelo* in the Popes Chappell in Rome: and that by *Raphael Vrbane* in Millane in the Church of S. *Victor* at *Nostre Dame* in Amiens, and many other places.

Chap. XIV.

Of Diapering.

Diapering is derived (as I take it of the Greeke verbe διαπεράω which is, *traïcio* or *transeo*, in English to passe or cast over, and it is nothing else but a light tracing or running over with your pen (in Damaske branches, and such like) your

other worke when you have quite done (I meane folds, shadowing and all) it chiefely serveth to counterfeit cloath of Gold, Silver, Damaskbrancht, Velvet, Chamlet, &c. with what branch, and in what fashion you list.

If you Diaper upon folds, let your worke be broken, and taken as it were by the halfe: for reason telleth you that your fold must cover somewhat unseene, which being drawne forth at length and laid plaine, sheweth all faire and perfect: as *Ovid* saith of Tapistry.

Sic ubi tolluntur festis aulæa theatris,
Surgere signa solent, primúmque ostendere vultus:
Cætera paulatim placidóque educta tenore,
Tota patent———

You must moreover in diapering, let your worke fall out so, that there may be an affinitie, one part with the other, maintaining one branch of the same worke throughout, setting the faireſt in the most eminent place, and causing it to runne upward: otherwise one might imagine some foolish Tailor had cut out his Ladies gowne the wrong way.

To make a Chamlet, you shall draw but five lines waved overthwart, if your Diapering consist of a double line; you may either shadow the ground, and leave it white, or shadow your worke, and leave the ground white: as you shall thinke good, in this kinde your filling may be with small pricks of your pens end, which will shew faire.

Chap.

Chap. XV.
of Antique.

Antique so called *ab antes*, which are buttereſſes, whereon the building is ſtayed, alſo the outmoſt ranges of vines, not *ab antiquitate* as ſome would have it: the Italian calleth it *L'antica*, it hath the principall uſe in forefronts of houſes, in all manner of compartments, curious Architecture, Armour, Plate, Iewels, Columnes, &c. though you ſhall ſeldome have any great uſe of it, yet I would have you know what it is, and what to obſerve in it: The forme of it is a generall, and (as I may ſay) an unnaturall or unorderly compoſition for delight ſake, of men, beaſts, birds, fiſhes, flowers, &c. without (as we ſay) Rime or reaſon, for the greater varietie you ſhew in your invention, the more you pleaſe, but remembring to obſerve a method or continuation of one and the ſame thing throughout your whole worke without change or altering. The forme of Anticke.

You may, if you liſt, draw naked boyes riding and playing with their paper-mils or bubble-ſhels upon Goates, Eagles, Dolphins, &c. the bones of a Rams head hung with ſtrings of Beads and Ribands, Satyres, Tritons, Apes, Cornu-copia's, Dogs yoakt, &c. drawing Cowcumbers, Cherries, and any kinde of wilde traile or vinet after your owne invention, with a thouſand more ſuch idle toyes, ſo that herein you cannot be too fantaſticall. The late Dutch Pears in this kinde excell all others, and certainly I know not

not by what destinie the Germanes have wonne unto them (above other nations) the glory of invention, generally in picture: for except it be a Dutch peece, you shall have it either lame, ill cut, false shadowed or subject to some such grosse error. Wherefore, not without reason, *Bodine* calleth the countrey *officinam hominum* a shoppe of men, as from whence a man might bee had for all turnes, either Divine, Physitian, Souldier, Painter, &c. Though much I confesse may be imputed to the industry of that Nation: (for none in the world are more painefull then they) yet without question the people of themselves, as they are ingenious and capable of all other Arts, so naturally they are inclined to this of Painting: Since the greatest persons among them as Dukes, Earles, and in a manner all the Gentlemen doe beare an inbred love of drawing, and of themselves by their own practice grow many times wonderfull expert herein: yet none at this day, who favoureth a good picture, or any excellency in that kinde, more then *Radulph* the Emperour now living.

Germany a shop of men.

Chap. XVI.

Of Drawing beasts, birds, flowers, &c.

YOV shall finde among beasts some more harder to be drawne then others, for two respects, one is for a cleane making and shape, together with finesse of the coate or skin: the other for their nimblenesse and much action, both which you may for example see to fall out in a horse, whose lineaments are both

both passing curious, and coate so fine, that many sinewes, yea and the smallest veines must be showne in him, besides whose action is so divers, that for hardnesse of draught I know not any one beast may be compared to the Horse; for sometime you must draw him in his Carreer with his manage, and turne, doing the Corvetto, leaping, &c. which you shall not finde in the Elephant, Cow, Beare, or Hogge, as being beasts heavy and sloathfull by nature. Moreover wanting that fineneſse of coate or hide, so that you shall escape a great trouble in shewing veines, knitting of joynts, with the eminency almost of every bone in them which you have in a Horse and Grey-hound. Now for the manner of drawing these or any other beast whatsoever; begin with your Led or Coale (as before I told you, and gave you a generall rule) at the forehead, drawing downward the nose, mouth, upper and nether chap, ending your line at the throat, then searching it againe where you began, from the forehead over the head, eares, and necke: continuing it till you have given the full compasse of the buttocke, but I will give you an example.

I begin in this Lion my first stroke at A, bringing it downe to B, making the nose, mouth, and nether chap with one line, as you see there I rest: then fetch I that line forward behinde by C, making the compasse of his mane by pricks with my pen (because if I should make a line, I could not make it jagged) then bring I the backe downe to the taile to D, leaving a little space for it; I continue my line from thence to E, or the heele, where I rest: then begin I againe at B, and making the breast with the eminency thereof I stay at F, bringing out his neere fore-foote, which I finish: then begin I at G, not stirring my hand till I come to the foot or paw at H, where I finish it quite at E, or the heele. I next draw from his belly two strokes at I and K: I make the other legge behinde, then the right fore-foote issuing from the breast: then I finish the taile, pawes, tongue, teeth, beard, and last of all the shadowing: which methode you shall observe in all beasts howsoever they stand.

Observations of the shadowing.

YOV see him shadowed on the backe side from CD, unto E, the reason is the light beateth on his fore-part, wherefore of necessitie the shadow must

muſt be in every part behind, eare, mane, backe, hinder-legge, &c.

But you may ſay, how happeneth it then, that his nether chap and ſome part of his throate and belly are ſhadowed being both with the light? I anſwere the light of it owne nature can never fall under, but take the place above or the upper part, which place is heere prepoſſeſſed by the upper and nether chappe, which as you ſee fall in betweene, as likewiſe the fore-foote to the belly, which cauſe a ſhadowe in either of thoſe places.

The treble ſhadow as it ought, is given to the moſt inward places: if your beaſt be not in charge, that is, not in armes, and you arme to ſhew the ground under his feete; you muſt make his farther feete on the other ſide ſomewhat ſhorter then thoſe next you: the reaſon is, that diſtance of earth betweene them deceiveth the ſight, cauſing the neerer to ſeeme longeſt: as you may ſee by opening or ſtretching your fore and middle finger like a paire of compaſſes long wayes from you, upon a boord or table, drawing them with your pen as they ſtand, and obſerving the ſpace betweene.

Beaſts more hard to bee drawne for their ſhape, and action.

The	*Lion,*	The	*Hiena.*
	Horſe.		*Leopard.*
	Rhinoceros.		*Ownce.*
	Vnicorne.		*Tiger.*
	Stagge.		*Panther.*
	Lucirne.		*Ape,*
	Grey-hound.		

Others more easie.

The	*Elephant.*	The	*Woolfe.*
	Dromedary.		*Foxe.*
	Camell.		*Cow.*
	Beare.		*Ottar.*
	Asse.		*Hare.*
	Hogge.		*Coney.*
	Sheepe.		*All manner of rough and shagge haire Dogs.*
	Badger.		
	Porc-espine.		

In drawing these and all other beasts, the better you observe their shape and action, the better shall you please, and your judgement bee commended: wherefore a Painter had need to be well seene in naturall Philosophie. The meanest workman can draw the ordinary shape of a Lion, when scarce the best of them all know, that his hinder parts are so small, that there is in a manner a disproportion betweene his forepart and them: so that if I should draw him in this manner among our ordinary Painters, my work would be condemned as lame, when I deserved most commendation.

The ignorance of our common Painters.

Moreover if you aske a countrey Painter whether he could draw a Crocodile or no, he will make no question of it, when as except he travelled through Ægypt, or met with *Aristotle* in English, all the wit he had, could not so much as set the chaps right, or give the future truly in the head, to shew the motion of his upper chap, which no other creature in the world mooveth, save onely hee.

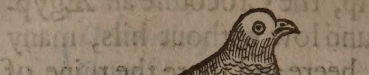
A Landtskip must be given to every beast according to his countrey.

If you draw your beast in an Embleme or such like, you shall sometime shew a Landtskip (as it is ordinarily observed by judicious workemen) of the countrey

countrey naturall to that beast, as to the *Rhinoceros* an *East-Indian* Landtskip, the Crocodile an Ægyptian, by laying the ground low without hils, many woods of Palme trees, heere and there the ruine of a Pyramis, and so forth of the rest.

Of Birds.

There is lesse difficulty in drawing birds then beasts, and least of all in flowers, yet art and needfull directions to be observed in all of them: begin your draught in a bird, as I said, at the head, and beware of making it too big: *Van Londerseet's* peeces are much to blame for this fault, for in most of them the heads of all his birds are too great by a third part, neither is that fault proper to him alone, but to many good workemen else. You shall best remedy that by causing a bird to be held or tyed before you, where you shall take with your compasses a true proportion, which afterwards you may conclude into as small a forme as you list: there is not the same reason of proportion (it is true) in the heads and bodies of all birds alike, but hereby you shall ever after be acquainted with a reasonable proportion, which though you hit not iustly, you shall come very neere: having drawne the head, bring from under the throat, the breast line downe to the legs; there stay, and begin at the pineon to make the wing, which being joyned with the back line is presently finished: the eye, legs, and traine must bee at last, and (as I told you before in beasts) let the farther leg ever be shortest, the feathers as the haire in beasts, must take their beginning at the head very small, and in five rankes fall one way backward greater and greater, as this your example sheweth.



The birds that are moſt eaſie to bee drawne, are *Planipedes*, or water fowle, as the Mallard, Shoveler, Sheldrake, Gooſe, Swan, Herne, Bitter, &c. the next are thoſe which are called *Oiſeaux du Proye*, birds of Prey, as the Eagle, Hawke, Puttocke, Cormorant, &c. The hardeſt are the tame birds, with ſome other, as Cocke, Turkicocke, Peacocke, Pheſant, &c. the action of birds is flying, pruning themſelves, bathing, fiſhing, ſwimming, &c.

For flowers, flyes, and ſuch like, I will leave them (being things of ſmall moment) to your owne diſcretion, counſelling you at your leaſure, when you walke abroad into the fields, to gather and keep them in little boxes untill you ſhall have occaſion to uſe them. To draw a flower, begin it *ab vmbone*, or the boſſe in the midſt: as in a Roſe, or Marigold, there is a yellow tuft, which being firſt made, draw your lines equally divided, from thence to the line of your compaſſe, which you are the firſt to give, and then the worſt is paſt.

You may ſhew your flower, either open and faire in the bud, laden with deaw and wet, worme-eaten, the leaves dropt away with over ripeneſſe, &c. and as your flower, ſo firſt draw rudely your leaves, making them plaine with your coale or lead, before you give them their veines or jaggedneſſe.

For Butter-flies, Bees, Waſpes, Graſhoppers, and ſuch

such like, which we call *Insecta*, some of them are easie to be drawne, and not hard to be laid in colours: becauſe the colours are ſimple, and without compoſition, as perfect red, blacke, blew, yellow, &c. which every ordinary painter may lay, who if they ſhould be put (by mixture of many colours) to make that purple of a Pigeons necke, or give the perfect colour but of a fleſh-flye, or mallards wing, you ſhould ſee them at their wits end.

In the moneths of Iune and Iuly I was wont at my leaſure to walke into the field, and get all manner of flyes, flowers, herbs, &c. which I either put preſently in colours, or kept preſerved all the yeare to imitate at my pleaſure in cloſe boxes.

Chap. XVII.

The moſt notable abſurdities that our Painters ordinarily commit.

THe firſt abſurdity is of proportion natu- 1. Of lame-
rall, commonly called lameneſſe, that neſſe.
is, when any part or member is diſproportionable to the whole body, or ſeemeth through the ignorance of the Painter, to bee wreſted from his naturall place and motion: as in *Peter-borough* Minſter, you may ſee Saint *Peter* painted, his head very neere, or altogether as big as his middle: and it is ordinary in countrey houſes to ſee horſemen painted, and the rider a great deale bigger then his horſe.

The ſecond is of Landtskip, or Locall diſtance, as 2. Of locall
I have ſeene painted a Church, and ſome halfe a mile diſtance.
beyond

beyond it the vicaredge; yet the Vicars chimney drawne bigger then the steeple by a third part, which being lesse of it selfe, ought also to be much more abated by the distance.

3. Accidents of time. Iud. 7.

The third absurdity is of accident of time, that is, when we fashion or attribute the proprieties of ancient times to those of ours, or ours to theirs: as not long since I found painted in an Inne *Bethulia* besieged by *Holophernes*, where the painter, as if it had beene at *Ostend*, made his East and West batteries, with great ordnance and small shot playing from the wals, when you know that Ordnance was not invented of two thousand yeares after.

4. In expressing the passion or disposition of the mind, *Qualis equos Threissa fatigat Harpalice.* Æneid. 1.

The fourth is in expressing passion or the disposition of the mind, as to draw *Mars* like a young *Hippolytus* with an effeminate countenance, *Venus* like an Amazon, or that same hotspurd *Harpalice* in *Virgil*, this proceedeth of a senceleſſe and overcold judgement.

5. Of Drapery.

The fift is of Drapery or attire, in not observing a *decorum* in garments proper to every severall condition and calling, as not giving to a King his Robes of estate, with their proper furres and linings: to religious persons an habite fitting with humility and contempt of the world; a notable example of this kind I found in a Gentlemans hall, which was King *Salomon* sitting in his throne with a deepe lac'd Gentlewomans Ruffe, and a Rebatoe about his necke, upon his head a blacke Velvet cap with a white feather; the Queene of Sheba kneeling before him in a loose bodied gowne, and a Frenchhood.

6. Of shadowing.

The sixt of shadowing, as I have seene painted the flame of a candle, and the light thereof on one side shadowed

ſhadowed three parts, when there ought to have beene none at all, becauſe it is *corpus luminoſum*, which may cauſe a ſhadow but take none.

The ſeventh of motion as a certaine Painter abſurdly made trees bend with the winde one way, and the feathers of the Swan, upon which an Eagle was preying to flie another *Albert Durer* was very curious in this kinde, as in the haire of Saint *Hieromes* Lion, and Saint *Sebaſtians* Dog.

Chap. XVIII.

Of the Sence of ſeeing, and of the Eye.

NOw before I come to entreate particularly of colours, it ſhall not be amiſſe as well for methode as for pleaſure, to ſpeake ſomewhat of that ſenſitive part of the ſoule which we call ſight, without which it were in vaine for mee to diſcourſe of colours, or you to reade what I have written concerning the ſame, therefore in briefe I will declare the worthineſſe of this ſence, and of the Eye the Organe or inſtrument thereof.

To begin with the definition, the Sence of ſeeing is a facultie of the ſenſible ſoule, whoſe Organe is the Eye, and obiect is whatſoever may be ſeene.

Now ſince the ſoule is farre more worth then the body, I muſt of neceſſitie firſt ſpeake of this moſt excellent ſence, before I come to the baſer and corruptible inſtrument, or the obiect thereof.

It hath beene a great and ancient controverſie amongſt the beſt Philoſophers, I meane *Plato, Ariſtotle*

the Stoickes, and Academickes, whether *visus fieret, extra vel intra mittendo*, that is, whether we receive the object or that which we see, into our eye, or whether our eye by a secret faculty of the soule casts and sendeth forth certaine beames to apprehend that which we looke upon, which question as it is hard to decide, so it is most pleasant and not beside our purpose to bee resolved in the same. Heare I pray you the variety of opinions among excellent men.

In Timæo. *Plato* thought that the sight was caused by Emission or casting forth beames against the object.

The opinion of the old Mathematicians. The Mathematicians in *Aristotles* time agreeing also with *Plato*, affirmed *visum fieri extra mittendo*, by sending forth from the eye: and all sight to stretch it selfe forth in the forme of a Pyramis, the *Conus* or point whereof was in the eye ball, and the *Basis* dispersed upon the obiect.

Empedocles (as also *Plato*) thought there was in the eye a certaine little fire not burning, but which yeelded as it were a light, the beames whereof, meeting with the beames of the ayre or *medium*, grew united, and more strong, betweene both which beames the sight was effected.

Democritus said (the truest) that it proceeded of water, but he is taxed of *Aristotle*, because he thought *visionem in rei spectabilis simulachro tantum consistere*: others thought that it cast forth a certaine animall spirit with the beame.

Others againe supposed that that same τὸ ἐκπεμπτόμενον stretching it selfe unto the object, and beaten backe, to be possessed of the same forme, and afterward the soule as it were stirred up to perceive the formes of things by meanes of that secret faculty it sent forth.

Neither

Neither did the Platonicks and Stoicks want arguments of ſtrength and probability as they thought to maintaine the ſame againſt *Ariſtotle*: I will propound ſome, and after anſwere them letting or receiving.

1. Firſt ſay they, if ſight bee cauſed by emiſſion, then the neerer and cloſer the object is to the eye, the more perfectly it is perceived, but this is falſe.

2. Secondly, if ſight be cauſed by intromiſſion or receiving in, the forme of that which is ſeene, contrary *Species*, or formes ſhould be received confuſedly together, and at the ſame inſtant, as white and blacke: which thing how abſurd it is, *Ariſtotle* ſhewes in his Metaphyſickes and other places.

3. Thirdly, the eye is eaſily wearied with beholding, therefore ſomething proceedeth forth from the ſame.

4. Fourthly, how can that *Pyramis*, whoſe point is in the ſuperficies of the eye, be carried and drawne forth with a ſmaller ſharpneſſe.

5. Fiftly, we find by experience, that a menſtruous woman infecteth with her ſight a looking Glaſſe, cauſing the ſame to become faint and dimme, therefore of neceſſitie ſomething muſt needs proceed out of her eyes. This *Ariſtotle* himſelfe confeſſeth, *Lib. de ſomniis*.

6. Sixtly, a Baſiliske killeth with his ſight.

7. Seventhly and laſtly: Cats, Wolves, Owles, and other creatures, ſee beſt in the night to runne and catch their prey, which they diſcerne moſt perfectly; they cannot ſee by intromiſſion or receiving inward the forme of their prey, be it Mouſe, Hare, or whatſoever, becauſe light (by meanes of which onely the

object is received into the eye) is wanting, *Ergo*, their eyes send forth the beames, and *Aristotles* opinion is utterly false.

To the first argument I answer out of *Plato*, as also out of *Aristotle*, that to the affecting of the sight, there must be *medium illustratum*, a cleere *medium*, that is, such a distance that there may be light enough betweene the eye and the object, which there is not, if you lay your eye close to the same.

To the second I answer, that *species* or formes be not contrary, for were that granted, the *medium* should have in it infinite contrarieties from every part of the ayre compassing it about, and continually multiplying the formes of things.

To the third, the sence of seeing is so farre forth weakened and made faint, as the eye, the Organe or Instrument thereof becommeth unable to endure beholding, for the power of the sight suffereth not, nor groweth old, as were an old mans eyes young, his sight would not faile him.

To the fourth argument I answer, that distance being not perceived by the eye, but by the common sence, the point of the *Pyramis* is not lesser to mine eye, by remooving or going backe, but alwayes one and the selfe same.

To the fift, it is not the sight of the woman that infecteth the glasse, but certaine grosse and putrefacted vapors, that issue from the eyes, as wee see in those that doe *laborare opthalmia*.

To the sixt, of the Basiliske, I answer the most have held it fabulous, yet suppose it to be true, the best Authors have written that infection proceedeth from his breath not his eyes.

To

To the seventh and last, it is replyed, that Cats, and Wolves, retaine a certaine naturall light in *Nervo optico*, which serveth them as a *Medium* to discerne plainly any thing by night.

To conclude to these and all other obiections for emission of the sight, in briefe I answer with this *dilemma* unanswerable.

If any thing be sent out from the eye it is either corporall or incorporall, if corporall, it hath *motum localem*, or mooving in place and time, which motion seemeth to be swifter then the motion of the heaven, for the eye in a minute can discerne from one part of the heaven to the other, which were repugnant to truth and all Philosophie. Say it were light and no corporall substance, it followed, though that a sensitive part of the soule went forth with the same, and that an accident should become the subject of the soule, nothing can be granted more absurd. If incorporall, as Metaphysicall, it cannot moove the sence: Now it remaineth, that according to *Aristotle* and the truth, we decide this controversie concerning the sight, wherein so many famous Philosophers have beene blind.

How sight is caused according to Aristotle.

Aristotle saith, that the motion which passeth or commeth betweene the eye, and the obiect, whether it be the light or ayre, is the efficient cause of sight, his words be, ὁ μὲν τόπος κίνησις ἐστὶν ἡ ποιοῦσα τὸ ὁρᾶν.

To explaine his meaning better, there concurreth to sight a double motion one from the obiect into the *medium*, the other from the *medium* (ayre or light) to the eye, so that I may say the eye receives

the forme of the object at a second hand, as it were from the *medium*, being conveyed as it were halfe the way by a former motion. For *Aristotle* in his second *de anima*, strongly proveth against *Democritus* ἀπορίαν *non pati ab objecto sed à medio*. So that sight is caused by receiving the colour or object into the eye by a second motion against *Plato*, *Empedocles*, the Stoicks, and all other that have held the contrary.

Plato varius semper & vix sibi constans.

Of the Eye, the Organ or Instrument of sight.

Some and amongst those before-named, *Empedocles*, have supposed the eye to have beene fierie: *Aristotle* as I remember alledgeth one of his arguments, which was this, the Eye being ruled or having received a blow seemeth as it were to sparkle with fire: the rest are of like force, whom after hee hath confuted with two good reasons, the one is, that if the eye were fierie, it should see it selfe; the second, it should see clearely in the darke, as a candle in a lanthorne, he determines the question, and affirmes it to be of a watery substance. The Physitions also cold, and of the nature of the braine.

The parts and wonderfull composition of the Eye.

The Eye being the most excellent Organ of the noblest sence, and the tendrest part of the body, is by nature as it were a pearle shut up within a foure-fold casket, that it might the better be preserved from injury as the most precious Iewell and sole treasure of the body, for it is defended with foure coates or skinnes, the first whereof is called ἀμφιβληστροειδὴς, which is *adnata*, or close bred: by this, the eye is fastened and joyned: the second is called κερατοειδὴς or *cornea*, as it were of horne, compassing the eye round, it is transparent:

parent: this defendeth the humour and water of the eye, and is placed about the ball, leſt the outward light meeting with the Cryſtaline humour ſhould dazell and offend the ſight, and to keepe this humour from drying *Tunica uvæ*, or ὑαλοειδὴς compaſſeth it about, this againe doth compaſſe another coate like a Cob-web of blacke colour called ἀραχνοειδὴς of *Arachne*, under which lies a moiſture like molten glaſſe, which they call ὑαλοειδὴς, and it is thicke, within this remaineth a little pearle (as in the center unmooved) moſt hard, reſembling yce or Griſtall, whereon it is called κρυσταλλοειδὴς, it is round, but more flat towards the ball of the Eye, that it might give the watry humour a better luſtre, and defend it from injury. The ball of the Eye is fat and thicke, neither hath that fat of it ſelfe any heate in it, but warmeth by the force of heate it receiveth from the muſcles that ſerve the Eye, who alſo are covered with fatneſſe, hence the Eye never freezeth. Thus much of the ſence of ſeeing, and of the Eye.

Why the Eye never freezeth.

Chap. XIX.

Colour what it is, of the object of the ſight, and the diviſion thereof.

Colour according to *Scaliger* is a qualitie compounded of the elements and the light, ſo farre forth as it is the light. *Averrois* and *Auenpace*, ſaid it was *actus corporis terminati*; others a bare *ſuperficies*. *Ariſtotle* called it *corporis extremitatem*, the extremitie or outmoſt of a body. The obiect of the ſight

ſight is any thing whatſoever may be viſible, *Plato* divideth viſible things into three heads, which

are { Equall. Greater. Leſſe.

Equall are all tranſparent things, which let the ſight thorow, and are not properly ſaid to be ſeene as the ayre, water, yce, cryſtall, and the like.

Greater, which he calleth διαφανες which ſpread or ſcatter the ſight by that meanes, hurting the ſame as all white things.

The leſſe συμφανες, which gather the ſight together, and which are improper, or rather no obiects at all, as all blackneſſe.

Whether all colours be compounded of white and blacke or no.

Theophraſtus hath long ſince laboured to proove blacke to be no colour at all, his reaſon is, becauſe that colour is proper to none of the elements, for ſaith he, water, ayre and earth are white, and the fire is yellow, but rather would fetch it from white and yellow, whereto *Scaliger* leaving *Ariſtotle*, perhaps for ſingularitie ſake, ſeemeth to give conſent, who ſets downe foure primary or firſt colours, *viz.*

White in the dry body } as the earth.
Greene in thicke and moyſt } as the water.
Blew in the thin and moyſt } as the ayre.
Yellow in the hot } as the fire.

Yet not without reaſon, for *Ariſtotle* affirmed that blacke was the privation of white, as darkneſſe of light, to that whom *Scaliger* replyes nothing can be made of privation and habit, but we will leave their argu-

arguments, and proceed to the *ſpecies* and ſeverall kinds of colours, ſhewing by their Etymologies, their ſeverall nature, and after declare the manner of their mixture and compoſition.

Chap. XX.

Of the choice of your grinding ſtone, Mullar, Pencels, making your Gummes, Gilding, &c.

Having hitherto as plainely as I could, given you thoſe directions I have thought moſt neceſſary for drawing with the pen: I will ſhew you next the right mingling and ordering of your colours, that after you can draw indifferent well (for before I would not have you know what colours meaneth) you may with more delight apparell your worke with the lively and naturall beauty: and firſt of the choice of your grinding ſtone and pencils.

The choice of your grinding ſtone and mullar.

I like beſt the porphyry, white or greene Marble, with a mullar or upper ſtone of the ſame, cut very even without flawes or holes: you may buy them in London, of thoſe that make toombes, they will laſt you your life time, wearing very little or nothing: ſome uſe glaſſe, but many times they gather up their colours on the ground: other ſlates, but they with wearing (though never ſo hard at the firſt) will kill all colours: you may alſo make you a mullar of a flat pibble, by grinding it ſmooth at a grindſtone, if you doe it handſomely, it is as good as the beſt: your great muſcle ſhelles commonly called horſe

muſcles are the beſt for keeping colours, you may gather them in Iuly about Rivers ſides, the next to theſe are the ſmall muſcle ſhelles waſht and kept very cleane.

Chuſe your pencels by their faſtneſſe in the quils, and their ſharpe points, after you have drawne and whetted them in your mouth; you ſhall buy them one after another for eight or tenne pence a dozen at the Apothecaries.

Chap. XXI.

Of the ſeverall Gummes that are uſed in grinding of water colours.

Gumme Arabicke.

THE firſt and principall is Gumme Arabicke, chooſe it by the whiteneſſe, cleereneſſe, and the brittleneſſe of it being broken betweene your teeth: for then it is good, take it and lay it in very faire water, untill it be quite reſolved, and with it grinde your colours: you may make it thinne or thicke, as all other Gummes, at your pleaſure, by adding and taking away the water you put to it.

2. *Gumme Hedera, or of the Iuy.*

There is another very excellent Gumme that proceedeth from the Iuy, which you ſhall get in this manner: find out firſt an Oke, or houſe that hath a great branch of Iuy climing up by it, and with an axe cut it a ſunder in the midſt, and then with your axe head bruiſe both ends, and let it ſtand a moneth

or

or thereabouts, at what time you ſhall take from it a pure and fine Gumme, like an Oyle, which iſſueth out of the ends: take it off handſomely with a knife or ſpoone, and keepe it in a viall; it is good to put into your gold ſize and other colours for three reſpects. Firſt, it allaies the ſmell of the ſize. Secondly, it taketh away the bubbles that ariſe upon your gold ſize, and other colours. Laſtly, it taketh away the clammineſſe, and fatneſſe from your other colours: there is moreover great uſe of it in the confection of pomander.

3. *Gumme lake.*

Gumme lake is made with the glaire of egs, ſtrained often and very ſhort, about March or Apill: to which about the quantity of a pinte you muſt put two ſpoonefull of honey, and as much of *Gumma Hederæ* as a haſell nut, and foure good ſpoonefuls of the ſtrongeſt woort you can come by: then ſtraine them againe with a ſponge, or peece of wooll, ſo fine as you can, and ſo long, till that you ſee them runne like a fine and cleare oyle, keepe it then in a cleane glaſſe, it will grow hard, but you may reſolve it againe with a little cleare water, as you doe Gumme Arabicke: it is moreover an excellent verniſh for any picture.

4. *Gumme Armoniacke.*

Take Gumme Armoniacke, and grinde it with the juyce of Garlicke ſo fine as may be, to which put two or three drops of weake Gumme Arabicke water, and temper it ſo, that it be not too thicke, but that it may runne well out of your penne, and write therewith what you will, and let it dry, and when you meane to gild upon it, cut your gold or ſilver according

cording to the bigneſſe of the ſize you have laid; and then ſet it with a peece of wooll in this manner: firſt breath upon the ſize, and then lay on your gold upon it gently taken up, which preſſe downe hard with your peece of wooll, and then let it well dry, being dried, with a fine linnen cloath ſtrike off finely the looſe gold: then ſhall you find all that you drew very faire gold, and cleane as you have drawne it, though it were as ſmall as any heire: it is called gold Armoniack, and is taken many times for liquid gold.

Chap. XXII.

Of Gilding or the ordering of gold and ſilver in water colours.

You may gild onely with Gumme water, as I will ſhew you: make your water good and ſtiffe, and lay it on with your pencell, where you would gild, then take a Cuſhion that hath ſmooth Leather, and turne the bottome upward, upon that cut your gold with a ſharpe knife; in what quantity you will, and to take it up, draw the edge of your knife finely upon your tongue that it may be onely wet: with which doe but touch the very edge of your gold, it will come up, and you may lay it as you liſt: but before you lay it on, let your Gumme be almoſt dry, otherwiſe it will drowne your gold: and being laid, preſſe it downe hard with the skut of an haire, afterward burniſh it with a dogges tooth.

I call burniſht gold, that manner of gilding which

wee

wee ordinarily ſee in old Parchment and Maſſe-bookes (done by Monks and Prieſts who were very expert herein, as alſo in laying of colours, that in bookes of an hundred or two hundred yeeres old, you may ſee the colours as beautifull and as freſh as if they were done but yeſterday.) A very faire Manuſcript of this kinde Sir *Robert Cotton* my Worſhipfull friend had of mee, which was King *Edward* the fourths, compiled by *Anthony* Earle Rivers, and as Maſter *Cambden* told mee, it was the firſt booke that ever was Printed in *England*: it lyeth commonly emboſſed that you may feele it, by reaſon of the thickeneſſe of the ground or ſize, which ſize is made in this manner.

Take three parts of *Bole Armoniacke*, and foure of fine chalke, grinde them together as ſmall as you can with cleane water, three or foure times, and every time let it dry, and ſee it be cleane without gravell or dirt, and then let it be throughly dry, then take the glaire of egges and ſtraine it as ſhort as water; grinde then your bole, and chalke therewith, and in the grinding put to a little gumme *Hederæ*, and a little eare waxe, to the quantitie of a fitch, and five or ſixe ſhives of Saffron, which grinde together as ſmall as you can poſſible, and then put it into an Oxe horne, and covered cloſe, let it rot in hote Horſe dung, or in the earth, for the ſpace of five or ſixe weekes, then take it up and lay it in the ayre, (for it will have an ill ſavour) and uſe it at your pleaſure.

To ſet gold or ſilver.

Take a peece of your Gumme, and reſolve it into

a ſtiffe water, then grinde a ſhive of Saffron therewith, and you ſhall have a faire gold: when you have ſet it, and you ſee that it is thorowly dry, rub or burniſh it with a Dogs tooth.

To make liquid gold or ſilver.

Take five or ſixe leaves of gold or ſilver, and lay it upon a cleane Porphiry, marble ſtone, or pane of glaſſe, and grinde it with ſtrong water of *gumme Lake*, and a prettie quantitie of great ſalt, as ſmall as you can, and then put it into a cleane veſſell, or viall that is well glazed: and put thereto as much faire water as will fill the glaſſe or veſſell, to the end it may diſſolve the ſtiffe water you ground with it, and that the gold may have roome to goe to the bottome, let it ſtand ſo three or foure houres, then powre out that water, and put in more, untill you ſee the gold cleane waſhed: after that take cleane water, which put thereto with a little *Sal Armoniacke* and great ſalt, ſo let it ſtand three or foure daies in ſome cloſe place: then muſt you diſtill it in this manner, take a peece of Glovers Leather, that is very thin, and picke away the skinny ſide, and put your gold therein binding it cloſe, then hanging it up, the *Sal Armoniacke* will fret away, and the gold remaine behind, which take, and when you will uſe it have a little glaire water in a ſhell by you, wherein dip your penſill, taking up no more gold then you ſhall uſe.

Chap.

Chap. XXIII.

The Etymologie and true mixture of colours.

Of Blacke.

Blacke is ſo called from the Saxon word black, in French *Noir*, in Italian *Nero*, in Spaniſh *Negro*, from the Latine *Niger*, and from the Greeke, νεκρὸς, which ſignifieth *Dead*, becauſe all dead and corrupted things are properly of this colour, the reaſon why they are ſo, *Ariſtotle* plainly ſheweth where he ſaith: Τὸ δὲ μέλαν κεῖσθαι συμπαρεπεσθαι τοῖς στοιχείοις ἐις ἄλληλα μεμιγμένοις, which is, blackneſſe doth accompany the elements, confounded or commixed one with another, as for example, of ayre and water mixed together, and conſumed with fire is made a blacke colour, as we may ſee in Charcoales, Oyle, Pitch, Linkes, and ſuch like fattie ſubſtances, the ſmoke whereof is moſt blacke, as alſo in Stones and Timber, that have laine long under water, which when the water is dryed up, they lye open to the Sunne and ayre, and become preſently of the ſame colour: theſe be the blacks which you moſt commonly uſe in painting, this colour is ſimple of it ſelfe.

Harts Horne burned.
Ordinary Lampe blacke.
Date ſtones burned.
Ivory burned.
Manchet or white bread burned.
The blacke of Walnut ſhels.

The

The making of ordinary Lamp blacke.

Take a torch or linke, and hold it under the bottome of a latten basen, and as it groweth to be furd and blacke within, strike it with a feather into some shell or other, and grinde it with gumme water.

Of White.

This word *white* in English commeth from the low Dutch word *wit*, in high Dutch *Weif*, which is derived from *Wasser*, that is, water which by nature is white, yea thickned or condensate, most white, as it appeareth by haile and snow which are compounded of water hardned by the coldnesse of the ayre: in Italian it is called *Bianco*, in French *Blanc*, if we may beleeve *Scaliger*, from the Greeke βλαξ, which as hee takes it, signifies faint or weake: wherein happily he agreeth with *Theophrastus* who affirmeth *omnia candida esse imbecilliora*, that all white things are faint and weake, hence I beleeve it is called in Latine *Candidus*, from the Greeke καίνω. i. *confundo*, because whitenesse confoundeth or dazeleth the sight as wee finde when we ride forth in a snow in Winter. It is called also *albus* of that old Greeke word ἀλφος the same, hence had the Alpes their *Etymon*, because of their continuall whitenesse with snow. The Grecians call this colour λευκος of λεύσσω, *video*, that is, to see, because whitenesse is the most proper object of our sight according to *Aristotle* saying, λευκοτὴς ἐστι τὸ ὁρατικὸν ὑφος, that is, whitenesse, is the object of sight: whitenesse proceedeth from the water, ayre, and earth, which by nature is also white, as we proove by ashes of all earthly matter burnt, though to our sight it seemeth blacke, browniſh, and of other colours, by reason of the intincture and commixture of other elements

elements with the ſame: the principall whites in painting and limming are theſe. *viz.*

Ceruſe.
White Lead.
Spaniſh White.

Of whites and their tempering Venice Ceruſe.

Your principall white is Ceruſe, called in Latine *Ceruſſa*, by the Italian *Biacca*. *Vitruvius* teacheth the making of it, which is in this manner. The Rhodians (ſaith he) uſe to take the paring of vines, or any other chips, and lay them in the bottoms of pipes or hogſheads, upon which they powre great ſtore of vinegar, and then lay above many ſheets of Lead, and ſo ſtill one above another by rankes till the hogſheads are full, then ſtop they up againe the hogſheads cloſe, that no ayre may enter: which againe after a certaine time being opened, they finde betweene the Lead and chips great ſtore of Ceruſe: it hath beene much uſed (as it is alſo now adaies) by women in painting their faces, whom *Martial* in his merry vaine ſcoffeth, ſaying, *Ceruſſata timet Sabella ſolem*. *Aetius* ſaith, it being throughly burnt, turneth into a faire red, which he calleth *Syricum*, grinde it with the glaire of egs, that hath lien rotting a moneth or two under the ground, and it will make a moſt perfect white.

White Lead.

White Lead is in a manner the ſame that Ceruſe is, ſave that the Ceruſe is refined and made more pure, you ſhall grinde it with a weake water of Gumme Lake, and let it ſtand three or foure dayes, Roſet and Vermelion maketh it a faire Carnation.

Spaniſh White.

There is another white called Spaniſh white, which you may make your ſelfe in this manner, take fine chalke and grind it, with the third part of Alome in faire water, till it be thicke like pap, then roule it up into balles, letting it lye till it be dry, when it is dry, put it into the fire, and let it remaine till it be red hote like a burning coale, and then take it out, and let it coole: it is the beſt white of all others to lace or garniſh, being ground with a weake gumme water.

Of Yellow.

Yellow is ſo called from the Italian word *Giallo*, which ſignifieth the ſame; *Giallo* hath his Etymology from *Geel* the high Dutch, which ſignifieth *lucere*, to ſhine, and alſo hence commeth *Gelt*, and our Engliſh word *Gold*, in French *Iaulne*, in Spaniſh *Ialde*, or *Amarillo*, in Latine *Flavus*, *luteus*, of *lutum*, in Greeke ξανθὸς, which is *Homers* Epithite for *Menalaus*, where he calles him ξανθὸν Μενέλαον, and *Silius* imitating him, attributes the ſame to the Hollander whom he calles *Flavicomus Batavus*, by reaſon of his yellow locks: it is called ξανθὸς ab ἄνθος, a flower, as if he ſhould ſay κόμην ἄνθεσι, a beautifull head of haire, which in times paſt was accounted the bright yellow, which *Herodian* ſo commendeth in the Emperour *Commodus*, and the Romanes ſuppoſed in the ſame *aliquid numinis ineſſe*: And it ſeemes *Aeneas* his haire in *Virgil*, which his mother *Venus* beſtowed upon him for a more majeſticall beautie to have beene of the ſame colour, or it may be called ξανθὸς ἀξία τῦ ξαίνειν. haire worthy the kembing, but I dare not be too buſie in Etymologies, leaſt catching at the ſhadow I leave the ſubſtance,

yellow hath his primary beginning from the Element of fire, or Sun-beames, *Aristotles* reason is, because all liquid things concocted by heare become yellow as Lye, Wort, Vrine, ripe Fruit, Brimstone, &c. so that blacke, white, and yellow according to *Aristotle* are the foure primary or principall colours as immediately proceeding from the elements, and from those all other colours have their beginning. Your principall yellow be these.

Orpiment.	*Pinke Yellow.*
Masticot.	*Oker de Luce.*
Saffron.	*Vmber.*

Orpiment.

Orpiment called in Latine *Arsenicum*, or *Auripigmentum*, (because being broken, it resembleth Gold for shining and colour) is best ground with a stiffe water of Gumme Lake, and with nothing else: because it is the best colour of it selfe, it will lie upon no greene: for all greenes, white lead, red lead, and Ceruse staine it: wherefore you must deepen your colours so, that the Orpiment may be the highest, in which manner it may agree with all colours: it is said that *Caius* a certaine covetous Prince caused great store of it to be burned, and tried for gold, of which he found some, and that very good; but so small a quantitie, that it would not quite the cost in refining.

Masticot or Generall.

Grinde your Masticot with a small quantitie of Saffron in Gumme water, and never make it lighter then it is; it will endure and lie upon all colours and mettals.

Pinke yellow.

You must grinde your Pinke, if you will have it sad coloured, with Saffron; if light, with Ceruse: temper it with weake gumme water, and so use it.

Oker de Luke.

The fine Oker de Luke, or Luce, and grinde it with a pure Brasill water: it maketh a passing haire colour, and is a naturall shadow for gold.

Vmber.

Vmber is a more sad colour, you may grinde it with Gumme water or Gumme lake: and lighten it at your pleasure with a little Ceruse, and a shive of Saffron.

Of Greene.

Our English word Greene is fetcht from the high Dutch *Grun*, in the Belgick *Groen*, in French it is called *Coleur verde*, in Italian and Spanish *Verde*, from the Latine *Viridis*, and that from *vires, quia viribus maximè pollent in virente ætate vigentia*, in Greeke χλωρὸς a χλόη, that is, grasse or the greene herbe, which is of this colour: why the earth hath this colour above others *Aristotle* sheweth, which is by reason of the much and often falling of raine, and setling upon the same, for saith he, all water or moisture that standeth long, and receiveth the beames of the Sunne, at the first groweth greenish, afterward more blacke, after that receiving as it were another greene, they become of a grasse colour, for all moisture dryed up of it selfe becommeth blacke, as we see in old welles and cisternes, and if any thing hath lien long under water, and afterwards lying dry, may receive the heate of the Sunne (the moisture beeing exhaled and drawne away) it becommeth greene, because that

that yellow proceeding from the Sun beames mixed with blacke, doe turne into a greene; for where the moisture doth not participate with the beames of the Sunne, there remaines whitenesse, as we see in most roots and stalkes of herbes, which grow neere or within the earth, now when the moisture hath spent it selfe farre in the stalke, leafe, and flower, that it cannot overcome the heate of the ayre and Sunne, it changeth and giveth place to yellow, which heat afterward being well concocted turneth into severall colours as wee see in flowers, mellow Apples, Peares, Plums, and the like: the greene we commonly use are these:

Greene Bice. *Verditure.*
Vert-greece. *Sapgreene.*

Of the blew and yellow, proceedeth the greene.

Greene Bice.

Take greene Bice, and order it as you doe your blew Bice, and in the selfe same manner: when it is moist and not through dry, you may Diaper upon it with the water of deepe greene.

Vert greece.

Vert-greece is nothing else but the rust of Brasse, which in time being consumed and eaten with Tallow, turneth into greene, as you may see many times upon foule Candlesticks that have not beene often made cleane, wherefore it hath the name in Latine *Aerugo*, in French *Vert de gris*, or the hoary greene: to temper it as you ought, you must grinde it with the juyce of Rue, and a little weake Gum water, and you shall have the purest greene that is, if you will diaper with it, grinde it with the Lie of Rue, (that is, the water wherein you have sod your Rue or herbgrace)

and you shall have an hoary greene: you shall diaper or damaske upon your Vert-greece greene, with the water of Sapgreene.

Verditure.

Take your verditure, and grinde it with a weake Gumme Arabicke water, it is the fainteſt and paleſt greene that is, but it is good to velvet upon blacke in any manner of drapery.

Sap greene.

Take Sap greene, and lay it in sharpe vineger all night, put into it a little Alome to raiſe his colour, and you shall have a good greene to diaper upon all other greenes.

Of Blew.

Blew hath his Etymon from the hye Dutch, *Blaw*, from whence he calleth *Himmel-blaw*, that which we call skye colour or heavens-blew, in Spaniſh it is called *Blao* or *Azul*, in Italian *Azurro*, in French *Azur* of *Lazur* an Arabian word, which is the name of a ſtone, whereof it is made, called in Greeke κύανος, from whence it is called κυάνος, and in Latine *Cyaneus* a ſtone, as *Dioſcorides* ſaith, or ſandy matter found in minerals in the earth, of a moſt pure and perfect blew, whether it be our bice or no, I know not for a certaine, but I remember *Homer* calleth a table, whoſe feete were painted with bice κυανόπεζα τράπεζα, but howſoever I will not ſtrive, ſince I am perſwaded many of thoſe colours, which were in uſe with thoſe excellent Grecian painters in old time are vtterly unknowne to vs.

Dioſcorides lib. 5. cap. 106.

Hom. λ.

The

The principall blewes with us in uſe are,

Blew Bice. *Inde Baudias.*
Smalt. *Florey blew.*
Litmouſe blew. *Korck or Orchall.*

Blew Bice.

Take fine Bice and grinde it upon a cleane ſtone, firſt with cleane water as ſmall as you can, then put it into an horne and waſh it on this manner: put unto it as much faire water as will fill up your horne, and ſtirre it well, then let it ſtand the ſpace of an houre, and all the Bice ſhall fall to the bottome, and the corruption will fleete above the water, then powre away the corrupt water, and put in more cleane water, and ſo uſe it foure or five times, at the laſt powre away all the water, and put in cleane water of Gumme Arabicke not too ſtiffe, but ſomewhat weake, that the Bice may fall to the bottome, then powre away the Gumme water cleane from the Bice; and put to another cleane water, and ſo waſh it up, and if you would have it riſe of the ſame colour it is of, when it is dry, temper it with a weake Gumme water, which alſo will cauſe it to riſe and ſwell in the drying, if a moſt perfect blew, and of the ſame colour it is being wet, temper it with a ſtiffe water of Gumme Lake, if you would have it light, grinde it with a little Ceruſe, or the muring of an Hawke that is white, if you will have it a moſt deepe blew, put thereto the water of Litmoſe.

Litmoſe blew.

Take fine Litmoſe, and grinde it with Ceruſe, and if you put to overmuch Litmoſe, it maketh a deepe blew: if overmuch Ceruſe and leſſe Litmoſe, it maketh

keth a light blew: you must grinde it with weake water of gumme Arabick.

Indebaudias.

Take *Indebaudias* and grinde it with the water of Litmose, if you will have it deepe, but if light, grinde it with fine Ceruse, and with a weake water of gum Arabick, you shall also grinde your English *Indebaudias*, after the same manner, which is not fully so good a colour as your *Indebaudias* is: you must Diaper light and deepe upon it, with a good Litmose water.

Florey Blew.

Take Florey Blew, and grinde it with a little fine Roset, and it will make a deepe Violet, and by putting in a quantitie of Ceruse it will make a light Violet: with two parts of Ceruse, and one of red Lead, it maketh a perfect Crane colour.

Korke or Orchall.

Take fine Orchall and grinde it with unslekt lime and urine, it maketh a pure Violet: by putting to more or lesse lime, you may make your Violet light or deepe as you will.

To make a blew water to diaper upon all other blewes.

Take fine Litmose and cut it in peeces, when you have done, lay it in weake water of Gumme Lake, and let it lie 24. houres therein, and you shall have a water of a most perfect Azure, with which water you may Diaper and Dammaske upon all other blewes, and sanguines to make them shew more faire and beautifull: if it begin to dry in your shell, moysten it with a little more water, and it will be as good as at the first.

of

Of Red.

Red, from the old Saxon *Rud*, as the towne of Hertford, as my worshipfull friend Master *Camden* in his *Britannia* noteth, first was called by the Saxons *Herudford*, as much as to say, the *Rud ford*, or the red ford or water, the like of many other places in *England*, in high Dutch it is called *Rot*, in low Dutch *Root*, without doubt from the Greeke ῥυθρὸς, which is the same, in French *Rouge*, in Italian *Rubro*, from the Latine *Ruber*, ἀπὸ τῶν φοινίκων ἀ *corticibus vel granis mali punici*, from the rinds or seeds (as *Scaliger* saith) of a Pomegranate, which are of this colour. In Spanish it is called *Vermeio*, of *Minium* which is Vermilion.

The sorts of Red are these.

Vermilion.	*Roset.*
Synaper lake.	*Turnsoile.*
Synaper tops.	*Browne of Spaine.*
Red Lead.	*Bole Armoniack.*

Of Vermilion.

Your faireſt and most principall Red is Vermilion, called in Latine *Minium*, it is a poyson, and found where great store of quicksilver is: you must grinde it with the glaire of an egge, and in the grinding put to a little clarified hony, and make his colour bright and perfect.

Sinaper Lake.

Sinaper (in Latine called *Cinnabaris*,) it hath the name Lake of *Lacca*, a red Berry, whereof it is made growing in China and those places in the East Indies, as Master *Gerrard* shewed me out of his herball, maketh a deepe and beautifull red, or rather purple, almost like unto a red Rose: the best was wont to

be made, as *Dioscorides* saith, in Libia of brimstone and quicksilver burnt a long time to a smal quantity: and not of the bloud of the Elephant and Dragon, as *Pliny* supposed: you shall grind it with Gumme Lake, and Turnesoile water; if you will have it light, put to a little Ceruse, and it will make a bright crimson; if to diaper, put to onely Turnsoile water.

Sinaper Tops.

Grinde your Tops after the same manner you doe your lake, they are both of one nature.

Red Lead.

Red Lead, in Latine is called *Syricum*, it was wont to bee made of Ceruse burnt: which grinde with a quantity of Saffron, and stiffe Gumme lake: for your Saffron will make it orient, and of a Marigold colour.

Turnesoile.

Turnesoile is made of old linnen rags died, you shall use it after this manner: lay it in a saucer of vineger, and set it over a chasing dish of coales, and let it boyle, then take it off, and wring it into a shell, and put unto it a little Gumme Arabick, letting it stand three or foure houres, till it be dissolved: it is good to shadow carnations, and all yellowes.

Roset.

You shall grinde your Roset with Brasill water, and it will make you a deepe and a faire purple, if you put Ceruse to it, it maketh a lighter, if you grinde it with Litmose, it maketh a faire Violet.

Browne of Spaine.

Grind your Browne of Spaine with Brasill water, and if you mingle it with Ceruse, it maketh an horse flesh colour.

Bole

Bole Armoniacke.

Bole Armoniacke is but a faint colour, the chiefest use of it, is, as I have said, in making a size for burnisht gold.

Chap. XXIV.

Of composed colours, Scarlet colour.

IN French *coleur d'escarlite. Italicè, color Scarlatino ô porposino. Hisp. color de grana. Belgicè Kermesin* of *Scharlacken root. Teutonicè Rosinfarb, Carmasinfarb. Latinè Coccineus color. Græc.* κόκκινον of κόκκος, the seed of Kernell of a Pomgranate, with which in times past they did use to dye this colour: *Aristophanes* saith, κοκκίσω ῥοάς, for to pike out the graines of Kernels of a Pomegranate. The Arabians call this colour *Chermeb*, from whence commeth our Crimson, as *Scaliger* saith, two parts of Vermelion, and one of lake make a perfect Scarlet.

A bright Murrey.

In Latine *Murrhinus color, Græc.* μυρρῖνον, is a wonderfull beautifull colour, composed of purple and white, resembling the colour of a precious stone of that name, which besides the faire colour yeeldeth a marvellous odoriferous and sweet smell; it is found in the Easterne parts of the world, the best among the Parthians, being all over spotted with Rosie coloured, and milke white spots yeelding a glosse like changeable silke of this colour: of the incredible price of these stones *Pliny* writeth, *Lib.* 37. *Martial* in like manner also seemeth to number them a-

mong the precious things that were brought to Rome where he saith.

Surrentina bibis? nec murrhina picta nec aurum
Posce, dabunt calices hæc tibi vina suos.

Some have mistaken and thought that colour which wee call *Murinus* colour to bee this murrey which is properly the colour of a mouse or as some will have it an asse colour. Others that colour which we call *Morellus*, the French *Moreau à Moris* as some would have it, but in my opinion they are much deceived. Lake Sinast with a quantitie of white Lead make a Murrey colour, one part of white Lead, and two of each of the other.

A Glassie Gray.

The word Glasse it selfe commeth from the Belgick and high Dutch: Glasse from the verbe *Glansen*, which signifieth amongst them to shine, from the Greeke γλαυκὸς the same, or perhaps from *glacies* in the Latine, which Ice, whose colour it resembleth, in French it is called *Coleur de voir*, in Italian *vitreo color di vetro*, in high Dutch *Glasgrum*, in Spanish *Color vidrial*, in Greeke ὑάλινον, from ὑγρὸς that is moist, and that from ὕειν, *pluere*, to raine, from whence also proceed those words in Latine, *humus, udus, &c.* It is an ayery and greenish white, it serveth to imitate at sometime the skie-glasses of all sorts, fountaines and the like: To make this, mingle white Lead or Ceruse with a little azure.

A Browne.

Browne is called in high Dutch *Braun* of the Netherlands *Bruyn*, in French *Coleur brune*, in Italian *Bruno*, in Greeke ὀφρυοπαχὲς, from colour of the Æthiopians, for δάω, is to burne, and ὄψ a face, for some have

have imagined that blackneſſe or ſwarthineſſe in their faces is procured through the forcible heate of the Sun-beames. In Latine it is called *fuſcus quaſi* φῶς σκιάζων, that is, from darkening or over-ſhadowing the light, or of φαίνειν, which is to burne or ſcorch, in which ſenſe I have often read it in *Hippocrates*: this colour in the ayre is called by the learned ζόφερον ὄρθρος is ſold as much as ὅρος τῆς ἕω, *terminus lucis*, and indeed it is taken properly for that duskie redneſſe that appeareth in the morning either before the Sun-riſing, or after the ſame ſet.

A Bay colour.

In Latine it is called *Baius aut caſtaneus color*, A Bay or a Cheſnut colour, of all others it is moſt to bee commended in Horſes, it commeth from the Greeke βαῖον which is a ſlip of the Date tree pulled off with the fruit, which is of this colour, in French *Bay*, *Baiard*, in Italian *Baio*, in high Dutch *Keſtenbraune* that is Cheſnut Browne, it is alſo called of ſome *Phœnicius* colour from Dates, which the Grecians call φοινικοῦς, but as I take it improperly, for colour *Phœniceus*, is either the colour of bright Purple, or of the redneſſe of a Summer morning according to *Ariſtotle*: of Vermilion, Spaniſh browne, and black you ſhall make a perfect Bay.

A deepe Purple.

From the Dutch Purple, in French *Purpurin*, in Italian *Porporeo*, in the Spaniſh and Portugall *Purpureo*, in Latine *Purpureus*, in Greeke πορφύρεος from πόρφυρος a kinde of ſhelfiſh that yeeldeth a liquor of this colour, wherewith in old times they died this colour, it is alſo called ἁλουργὸς, as much as to ſay, ἅλος ἔργον the worke of the Sea, whereupon *Plato* taketh ἁλουργὸν

to be of a deepe red mixed with blacke and some white, and so it is taken also of *Aristotle* and *Lucian*, it is made, saith *Aristotle* by the weaker beames of the Sunne mixed with a little white, and a dusky blacke, which is the reason that the morning and evening is for the most part of this colour.

Ash colour or gray.

In Latine *color Cinerius*, in French *Coleur cendree, ou grise*, Italian *Griso beretino*, Germane *Aschen-frab*, Hispan. *color de cenizas*, In Greeke πυρρότης à πυρὰ, that is ashes, it is made by equally mixing white and blacke, white with Synaper Indico, one blacke make an Ash colour.

A fiery or bright Purple.

A fiery or bright Purple is called in Latine *Puniceus* colour, in Frence *Purpurni relnissante*, Ital. *Rosso di Phœnice*, in Greeke φοινίκιος, it is made as I said before of blacke enlightned with the fire or beames of the Sunne: the words of *Aristotle* be these: Τὸ μὲν γὰρ πορφυροῦν μιγνύμενον τῷ τε λευκῷ τῷ ἀλίᾳ, καὶ τῷ μέλανι τῷ πῦρος φαίνεται διαφερόντως οἷον γιγνόμενον φοινικοῦν It seemeth by *Virgil* to be the same colour of which Roses are, or very neere it, for he saith, *Puniceis humilis quantum saliunca Rosetis*, and againe in his *Aeneides* to be that colour in the morning, *Puniceus injecta rotis Aurora rubebat*, and the Poet *Lucretius* calleth that colour on the side of ripe crabs *puniceum*: where he saith, *Matura colore arbuta puniceo.*

A grassy or yellowish Greene.

In high Dutch *Grassgrun*, in Belgick *Gersgroen*, *Gall. ver, messeè de jaulne. Italicè verde de giallo. Hispanicè verde qui tiene pocode Rurio*, in Latine *prasinus*, in Greeke πράσινον of πράσον, which is Leeke, whose colour it resembleth, there is also a precious stone called

led *prasites* of the same colour. This colour is made grinding Ceruse with Pinke, or adding a little Verditure with the juyce of Rue or herbe Grace.

A Saffron colour.

Germanicè Saffran-gerb; *Belg. Saffran-geel*, *Gall. Iaulne, come Saffran. Italicè croceo*, *color di Saffrano*, *Hispanicè color de azafran* from the Arabian word *Zafran*, *Latinè Croceus color*, *Græcè* κροκινον à κροκος, that is, Saffron, the Etymon of that name is, παρὰ τὸ ἐν τῷ κρύει θάλλειν, from flourishing in the cold, for in frost and snow the Saffron flower, sheweth the faireſt, and thriveth best, the colour in washing is made of Saffron it selfe by steeping it.

A Flame colour.

In high Dutch it is called *Sewert-ro* as you would say in English fire red, in the Belgicke or low Dutch *vier-root*, *glinsterich root*, in French *Rouge come feu*, *resplendissante*, In Italian *color di fuoco*, *Hispan. color de fuego. Latinè rutilus aut igneus.* in Greeke πυρρὸς a πυρ, which is fire: it is made of Vermelion and Orpiment mixed deepe or light at your pleasure.

A Violet colour.

In French *coleur Violette*, *Ital. Violato color di viola*, *Hisp. color de violetas*, *Teutonicè viol braun*, *Latin. violaceus*, *à viola*, which is a Violet so called of *vitula*, as some imagine, in Greeke ἰοειδὲς, ἰανθινον, from ἰον, a Violet; it hath the *Etymon* from *Io* the virgin transformed into a bullocke, who grazed as the Poets fayne upon no other herbes then Violets, Roses, Ceruse, and Litmose of equall parts.

A Lead colour.

In the Belgicke *Loot-verbe*, *Gallice coleur de plomb. Ital. color piombo*, *color livide*, *Teutonicè bley-farb. Hispan.*

ſpan, color catdenno, O color de plomo, Latinè lividus of *livor*, which is taken for envy, becauſe this colour is moſt of all aſcribed to envious perſons, it is derived from λίβος ἐστὶ λύπη τις.

Chap. XXV.

How to prepare your tablet for a picture in ſmall.

TAke of the faireſt and ſmotheſt paſtboord you can get, which with a ſleeke ſtone rubbe as ſmooth, and as even as you can, that done, take the fine skin of an Abortive, which, you may buy in Pater noſter row, and other places, (it being the fineſt parchment that is) and with ſtarch thinne laid on, and the skin well ſtretched and ſmoth preſſed within ſome booke or the like, prepare your ground or tablet, then according to the generall complexion of the face you are to draw, lay on a weake colour, that done, trace out the eyes, noſe, mouth, and eare, with lake or red Lead, and if the complexion be ſwarthy, adde either of Sea coale, lampe blacke to deepen and ſhadow it, when you have thus done, lay it by for a day, or till it be well dry, then by little and little, worke it with a curious hand with the liuely colour, till you have brought it to perfection: but I will lay before you the practiſe of a rare Article in ſtead of many, that you may imagine you ſaw it done before you.

Chap.

Chap. XXVI.

The practice of that famous Limmer Hippolito Donato *yet living in Rome, in a small picture of Christ.*

FIrst hee tooke a Card or smooth peece of past-boord, which after he had well rubbed with a Slecke-stone, hee with starch finely layed on, pasted an abortive skinne upon the same, which when it was through dry, smoothed, pressed and prepared he did draw the forme of the face with lines of lake: then on the complexion, which he composed according to the life of white and red Lead, adding thereto as occasion served, a little Lake, Vermilion, &c. Then he came over the face with a little red Lead and Lake. That done and dry he mixed for the shadow under the eyes, eye-browes and face red Lead lake like a little soot with a small quantitie of Lamp blacke. For the haire hee laid on first yellow Oker very thin and after deepened with soot a little lamp blacke and his owne.

For the lips he used a little vermilion with lake for the shadow and the mouth stroke.

For the hands hee used red lead and lake, with which he mingled a little lamp blacke and soote.

For the Drapery which hee termed *Per panneare*, he layed on first lake very thin, which being dry, he deepened it with the same, which also he observed in his blew. Although most commonly it is deepned with Indie or Turnsoile.

Of mingling Colours for all manner of Garments and Drapery.

Yellow. For a Garment of yellow, take Masticot, deepned with browne Oker and red Lead.

Crimson. For Crimson, lay on your Lake very thin, and deepen with the same.

Blew. For Blew, use Azure deepned with Indie Blew, or Lake heightened with white.

Cloth of gold. For Cloth of Gold, take browne Oker and liquid Gold water, and heighten upon the same with small strokes of Gold.

Changeable silke. For changeable silke, the water of Masticot and red Lead; for the heightning, deepen the same with Sapgreene.

Of other sorts. A light blew, heightned with white, and deepned with Lake.

Straw colour. For a straw colour, Masticot and white heightned with Masticot, and deepened with Pinke.

Another, red Lead deepened with Lake.

For yellowish garments, thinne Pinke and deepned with pinke and greene.

Another verditure deepned with Sapgreene and heightned about the edges with gold.

Scarlet. For a Scarlet, Vermilion deepned with Lake, and heightned with touches of Masticot.

Blacke Velvet. For a blacke Velvet, lay first your garment over with Ivory blacke, then heighten it with Cheristone blacke and a little white.

Blacke Satten. For a blacke Satten, use Cheristone blacke and white steepened againe with Cheristone blacke, lastly, with Ivory black as Elephants tooth burned, &c.

Another,

Another, a faire blew deepned with lake and purfled with liquid gold.

For a white Satten, firſt very fine Ceruſe, which deepen with Cheriſtone blacke, which heighten againe with Ceruſe and fine touches where the light falleth. White Satten.

For a ruſſet Satten, Indie blew and lake firſt thin after deepned with Indie againe. Ruſſet Satten.

To ſhadow ruſſet, take Cheriſtone blacke, and white for the ruſſet, lay a light ruſſet then ſhadow it with white.

For Purples, grinde lake and ſmalt together, you may alſo make them of blew bice, red lead and white light or darke as you will. Purple.

For an orient violet, grinde Litmoſe, blew Smalt, ſomewhat light Ceruſe ground herewith maketh an orient colour for violets, Colombines and the like, but in their mixture let the blew have the upper hand. An orient violet.

To make a moſt pure greene, take Verdigreaſe, and bruiſe it in a linnen cloth, and ſteepe it in Muſcadine or Malmeſie for twelve houres, or ſomewhat more, then ſtraine it into a ſhell, and put therein a little ſap greene, and it will be perfect, but put (I wiſh you) no gumme at all herein. The moſt excellent.

To make a Carnation or fleſh colour, grind Ceruſe well waſhed with red lead, or Ceruſe and Vermilion Lake is not ſo good.

Out of Maſticot, Vmber, yellow Oker, Ceruſe Oker de Rous and Sea-coale are made for the moſt part all manner of haire colours.

With a perfect and faire greene mingled with Maſticot is made a Popingaie greene.

For a skie colour, Venice Ceruſe and blew bice.

A darke skie colour, you ſhall make of ſtone blew and white, orpiment burned maketh a Marigold colour.

For a Peach colour take Braſill water, Logwood water, and Ceruſe.

To make a Craine colour, mingle Ceruſe with Indie blew.

For a darke skie colour as in a thicke foggie and cloudy day mixe ſtone blew and white.

To make a light Purple mingle Ceruſe with Logwood water. You may moreover take Turnſoile with a little lake: mingled together with Smalt or Bice.

Take Ceruſe and Saffron, it maketh a deeper ſhaw colour.

Red lead thinly laid and ſhadowed with browne of Spaine, maketh a Walnut colour.

There be certaine berries to be bought at the Apothecaries called Venice berries, bruiſe them and put them into a ſhell with Alome, then put into a little faire water, and within an houre it will bee a faire yellow to waſh withall. In grinding lampe blacke put into it a little ſugar, and into the reſt if you will excepting blew and greene.

Grind your blew verditure but lightly.

Your ſtone blew ſteepe onely in water, and it will be ſufficient. To make your ſaffron ſhew faire ſteep it either in faire water or vineger.

White is ſhadowed with blacke, and ſo on the contrary.

Yellow is ſhadowed with umber and the okers.

Vermilion with Lake.

Blew

Blew bice with Indie.

Blacke coale with Roſet, &c.

Other inſtructions for the colouring of ſome other bodies.

To reſemble the fire take Maſticot and deepen it with Maſticot for the flame.

For a tree take Vmber and white wrought with umber and deepened with blacke.

For the leaves, ſapgreene & greene bice, the heightning verditure and white, or Maſticot and white.

For water, blew and white, deepened with blew and heightned with white.

For bankes, thin umber, deepened with umber and blacke.

For a feather, Lake frizled with red lead: and ſo by your diſcretion you may judge of the reſt: but I wiſh you every day to doe ſomewhat in practice, but firſt to buy ſome faire prints to exerciſe your pencill withall.

Chap. XXVII.

The manner of Annealing and Painting upon Glaſſe.

THere be ſixe principall colours in glaſſe, which are Or, or yellow Argent, or white, three Sables, foure Azure, five Gules, ſixe Vert, three blacke, foure blew, three red, and ſixe greene.

How to make your Or, or yellow upon Glaſſe.

Your yellow is made in this manner, take an old

groate, or other peece of the pureſt and beſt refined ſilver that you can get, then take a good quantitie of Brimſtone, and melt it, when ye have done, put your ſilver into the Brimſtone melted, and take it forth againe with a paire of pliers or ſmall tongs, and light it at the fire, holding it in your tongs untill it leave burning; then beate your ſilver in a brazen Morter to duſt, which duſt take out of the Morter, and laying it on your Marble ſtone, grinde it (adding unto it a ſmall quantitie of yellow Oker) with gum Arabick water, and when you have drawne with your pencill what you will, let it of it ſelfe throughly dry upon the glaſſe.

Another faire Gold or yellow upon Glaſſe.

Take a quantitie of good ſilver, and cut it in ſmall peeces: *Antemonium* beat to powder, and put them together in a crucible or melting cruſe, and ſet them on the fire, well covered round about, with coales for the ſpace of an houre: then take it out of the fire, and caſt it into the bottome of a Candleſtike, after that beate it ſmall into powder, and ſo grinde it.

Note when as you take your ſilver, as much as you meane to burne, remember to weigh againſt it, ſixe times as much yellow Oker as it weigheth, and ſeven times as much of the old earth, that hath beene ſcraped of the annealed work, as your ſilver wayeth: which after it is well ground, put altogether into a pot, and ſtirre it well, and ſo uſe it, this is the beſt yellow.

Argent or white.

Argent or ſilver, is the glaſſe it ſelfe, and needeth no other colour, yet you may diaper upon it with other

other Glaſſe or Chryſtall beaten to powder and ground.

Sables.

Take Iet, and the ſcales of Iron, and with a wet feather when the Smith hath taken an heate, take up the ſcales that flie from the Iron, which you may doe by laying the feather on them, and thoſe ſcales that come up with the feather, you ſhall grinde upon your Painters ſtone, with the Iet and Gumme water, ſo uſe it as your gold above written.

Azure, Gules, and Vert.

Theſe three colours are to be uſed after one manner, you may buy or ſpeake unto ſome Merchant you are acquainted withall, to procure you what coloured Beads you will, as for example, the moſt and perfecteſt red Beads, that can be come by, to make you a faire red, beat them into powder, in a brazen Mortar, then buy the Goldſmiths red Ammell, which in any caſe let be very tranſparent & throughſhining, take of the Beads two Pearles, and of the Ammell one part, and grinde them together as you did your ſilver, in the like ſort may you uſe all the other colours.

Another faire red upon Glaſſe.

Take a quantitie of Dragons blood, called in Latine *Sanguis Draconis*, beate it into fine powder in a Mortar, and put it in a linnen cloth, and put thereto ſtrong Aquavitæ, and ſtraine them together in a pot, and uſe them when you need.

Another excellent greene upon Glaſſe.

Take a quantitie of Vertgreaſe, and grinde it very well with Turpentine, when you have done, put it into a pot, & as often as you uſe it warme it on the fire.

To

To make a faire Carnation upon a Glasse.

Take an ounce of Tinne-glasse, one quarter of gum, of Iet three ounces, of red Oker five ounces, and grinde them together.

Another Blacke.

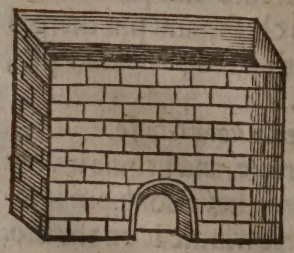
Take a quantitie of Iron scales, and so many Copper scales, and weigh them one against another, and halfe as much Iet, and mixe them well together.

Before you occupy your scales, let them be stamped small, and put them into a cleane fire shovell, and set them upon the fire till they be red hote, and they will be the better.

Another Carnation.

Take a quantitie of Iet, and halfe as much silver, scumme, or glasse tinne, and halfe as much of Iron scales, a quarter as much of gumme, and so much red chalke as all these doe weigh, and grinde it.

The manner of Annealing your Glasse, after you have laid on your colours.



Take Bricks, and therewith make an Oven foure square, one foote and a halfe broad in this manner: and raise it a foote and a halfe high, when you have done, lay little barres

barres of Iron overthwart it thus: three or foure,

or as many as will ſerve, then raiſe it above the barres one foote, and a halfe more, then is it high enough: when you purpoſe to anneale, take a plate of Iron made fit for the aforeſaid Oven, or for want thereof, take a blew ſtone, ſuch as they make Haver or Oten cakes upon, which being made fit for the aforeſaid Oven, lay it upon the croſſe barres of Iron: that done, take ſleekt lime, and ſift it thorow a fine ſive into the Oven, upon the plate or ſtone, and make a bed of lime, then lay your glaſſe which you have wrought and drawne before, upon the ſaid bed of lime, then ſift upon the ſaid glaſſe, another bed of lime, and upon that bed lay other glaſſe, and ſo by beds you may lay as much glaſſe as the Oven will containe: providing alwaies, that one glaſſe touch not another. Then make a ſoft fire under your glaſſe, and let it burne till it be ſufficiently annealed: it may have (you muſt note) too much or too little of the fire, but to provide, that it ſhall be well, you ſhall doe as followeth.

To know when your Glaſſe is well annealed.

Take ſo many peeces of glaſſe, as you purpoſe to lay beds of glaſſe in your Oven or Furnace, and draw in colours what you will upon the ſaid peeces, or if you wipe them over with ſome colour, with your finger onely it is enough: and lay with every bed of your wrought and drawne glaſſe, one of the ſaid peeces of glaſſe, which are called watches, and when

you thinke that they are sufficiently annealed with a paire of pliers or tongs, take out of the first watch, which is the loweſt, and next to the fire, and lay it upon a board untill it be cold: then ſcrape it good and hard with a knife, and if the colour goeth off, it hath not enough of the fire, and if it hold it is well annealed.

When you would occupy any oyled colour in Glaſſe, you ſhall once grinde it with gumme water, and then temper it with Spaniſh Turpentine, and let it dry as neere the fire as may be, then it is perfect.

THE

THE SECOND BOOKE OF Drawing and Limning.

CHAP. I.

Teaching how, according to truth to pourtract and expresse, *Eternitie, Hope, Victory, Pietie, Providence, Vertue, Time, Peace, Concord, Fame, Common Safetie, Clemencie, Fate, &c.* as they have beene by Antiquitie described either in Coines, Statues, or other the like Publike Monuments.

Eternitie.

THE most ancient picture of Eternitie, was expressed in the forme of a faire Lady, having three heads, signifying those three parts of time, *viz.* Time past, Present, and to come, in her left hand a Circle pointing with her right fore-finger up to heaven, the Circle shewes she hath neither beginning nor end, and those three heads not altogether unproper to her, for saith *Petr.*

In Trionf.

Non haura luogo, fu, Sara, ne era
Ma è solo in presente, et hora et hoggi
Et sola eternita racolta, è vera.

In the Meddals of *Traian* and *Domitian*, she is figured sitting upon a Sphere, in one hand the Sunne, in the other the Moone, by her sitting is signified her perpetuall constancy.

Augustus Cæsar caused her to be stamped in his coyne in the forme of a Lady with two heads crowned under her feete, written *Aeternitas Augusti*, and these letters *S. C.*

In the Meddals of *Faustina*, she is drawne with a vaile, and in her right hand the Globe of the world.

In another ancient Meddall I have seene her drawne in greene, with a speare in her left hand, with her right hand reaching forth with these letters. *Clod. Sept. Alb. Aug.*

Hope.

Hope by the Ancients was drawne in the forme of a sweet and beautifull child in a long Robe hanging loose, standing upon the tip-toes, and a treyfoile or three leaved grasse in the hand. Hope hath her infancy and encrease, her amiable countenance, the pleasure and delight she bringeth, the loose garment shewes she never pincheth or bindeth truth, but alloweth the largest scope, the treyfoile of all other herbs first appeareth greene, her standing on tiptoe, shewes she never standeth firme and certaine.

In the Meddals of Gold of the Emperour *Adrian* and *Claudius*, she is drawne like a Lady all in greene, with one hand holding up the skirt of her garment,

in

in the other a goblet with a Lilly in the ſame, and theſe letters, *R. P.*

Elſewhere ſhe is drawne in yellow with a flowry plant in her hand, her garment alſo embroydered with ſundry flowers, as Roſes, Violets, Daffadils, &c. in her left hand an Anchor.

She is alſo expreſſed all in greene with a Garland of ſundry flowers upon her head giving a *Cupid*, or Love ſucke, for indeed ſhe is the food of love. *Amor ſine ſpe, non attinet finem deſiderij*, ſaith S. *Auguſtine*.

Victory.

Victory (as *Heliodorus* reports) was expreſſed by the ancients in the forme of a Lady, clad all in Gold, in one hand a Helmet in the other a pomgranate, by the helmet was meant force and ſtrength of the body; by the pomgranate vnity of wit and counſell, in the Meddals of *Octavius* ſhee is portraited with wings ſtanding upon a baſe, in one hand a Palme, in the other a Crowne of Gold, with theſe words, *Aſia recepta*.

The Sea victory of *Veſpaſian*, was a Lady holding a Palme in her hand, at her foote the prow of a Ship.

The ſame *Veſpaſian* cauſed alſo a Colume to bee erected in *Rome*, upon whoſe toppe there was the prow of a ſhip, which being called in Latine *Roſtrum* gave the name to the common pulpit or pleading place in Rome, where thoſe excellent Orations of *Tullius Hortenſius* and others were made being framed and built of the prowe of thoſe ſhips of *Antium* which the Romanes overthrew and tooke in the river of *Tiber* in memory of ſo notable a victory.

The Victory by land of *Veſpaſian* was a Lady winged

ged writing these words in a shield (neere a palme tree) *Iudæa Capta.*

Titus his sonne gave her without wings, (as *Pausanias* reports the Athenians did, who drew her piniond) because she could not flye away but euer remaine with him.

Augustus would have her with wings ready to flye standing upon a Globe, with a Garland of baies, in one hand, in the other the Cornet of the Emperour with this word *Imperator Cæsar.*

Lucius Venus drew Victory in the forme of a tall Souldier a helmet upon his head, in his right hand a speare, in his left hand a Trophey laden with the spoiles of the enemy.

Domitian devised after his Germane Conquest Victory in forme of a Lady writing within a shield hanging upon a tree, neere whom sate a comely Virgin mourning and leaning with her cheeke upon one hand.

Piety.

Piety is drawne like a Lady of Solemne cheare, and a sober countenance, in her left hand a storke, her right arme stretched over an Altar with a sword in her hand, by her side an Elephant and a child.

The Storke is so called of στοργη which is the naturall or reciprocall loue the child beareth to the parent, or the parent to the child, of which this bird hath euer beene an Embleme for the love and care she hath of her parents being old.

The sword and Altar declares her readinesse in offering her selfe for the defence of Religion.

The Elephant above all beasts is thought to have a secret and naturall instinct of piety, *Plutarch* and

Aelian

Aelian affirme that they adore and worſhip the Sun at the riſing, *Pliny* addeth the new Moone: *Aelian* moreover reporteth that they have a care of interring their dead, and that if they find one dead, they will doe their beſt to cover him with earth, and no mervaile, if it be true, which *Oppian* writeth of them that they can propheſie, and which is more as *Dion* faith, that they have knowledge of what is done in Heaven.

The Ægyptians reſembled *Piety* by *Bitonis* and *Cleobis*, drawing by the neckes their mother in a chariot to the Temple of *Iuno*.

Antonius Pius gave her in his money, like a Lady with a Cenſer before an Altar.

Peace.

Peace (as I have yet to ſhew in an ancient peece of coine ſtamped about *Auguſtus Caſars* time) is drawne like a Lady, in her right hand holding a *Caduceus* downward toward the earth, where lyeth an hideous ſerpent of ſundry colours, with her other hand covering her face with a vaile, as loth to behold the ſerpent: the word under is *Pax Orb. Terr. Aug.* It being the time of the birth of our bleſſed Saviour Ieſus Chriſt, when there was a generall peace over the whole world.

Caduceus among the Romanes was the name of a wand ſo called a *Cadendo*, becauſe at the ſight therof preſently all quarrells and diſcord ceaſed, and it was carried by their *Heraulds* and Embaſſadors, as an enſigne of peace.

Traian gave a Lady in her right hand an Olive branch, in her left a *Cornucorpia*.

The *Olive* is given as the Embleme of Peace, becauſe

cause of all other trees if it may grow free from annoiance as in times of peace it becommeth the most fruitfull.

In certaine peeces also of *Sergius Galba*, shee is resembled by a faire Lady sitting with an Olive bough in one hand, and a Club in the other, underneath *Pax Augusti. Et S. C.*

Her beautie and sitting signifie the quiet of the mind in times of peace, by her Club is meant bodily strength.

In the Meddals of *Titus* shee is figured like a Lady in one hand, an Olive branch in the other, leading a Lambe and a Woolfe coupled by the necks in one yoke.

Vertue.

Vertue in most of the old Romane Statues and Coines (as in those of *Maximinus, Geta, Traian*) was represented by *Hercules*, naked with his Lions skin, and knotted Club, performing some one of his labours (as at this day hee is seene in a goodly Statue in the Palace of Cardinall *Farneß* in Rome). *Hercules* being nothing else but Vertue, hath his name in Greeke Ηρακλῆς *quasi* ἥρας κλέος *Innonis gloria vel quia* κλείει τοὺς ἥρωας *Celebrat aut commemorat Heroas*, which is the propertie of Vertue, hee is drawne naked to shew the simplicitie of Vertue, being as the common saying is, *nudo homine contenta.*

In the peeces of *Geta* hee is drawne, offering to strike a Dragon keeping an Apple tree, by the Dragon are meant all manner of lusts, by his Lions skin magnanimity, by his Oken Club is signified Reason ruling the Appetite, the knottinesse thereof, the difficultie they have, that seeke after Vertue.

In

In the Capitol in Rome he was framed in a goodly ſtatue guilt all over, in his hand three golden Apples deſigning the three Heroicall vertues, which are firſt, Moderation of Anger; ſecondly, Temperance in Covetouſneſſe; thirdly, the deſpiſing of pleaſures.

Domitian, *Galienus*, and *Galba* gave her like an *Amazon* with a ſheild and ſword holding a lance, ſetting one foote upon the world.

Lucius Verus a Bellephoron, and the *Chimera* taken by *Alciate* for the Embleme of Vertue and Heroicall Fortitude.

Providence.

A Lady lifting up both her hands to Heaven with this word *Providentia Deorum.* In the Meddals of *Probus* a Lady in a Robe, in her right hand a Scepter, in her left a *Cornucopia*, a Globe at her feete.

Of *Maximinus* carrying a bundle of Corne, with a ſpeare in one hand.

Time.

I have ſeene Time drawne by a Painter ſtanding upon an old ruine, winged, and with Iron teeth.

But I rather allow his device that drew him an old man in a garment of ſtarres, upon his head a Garland of Roſes, eares of Corne and dry ſtickes, ſtanding upon the Zodiacke (for hee hath his ſtrength from heaven) holding a looking glaſſe in his hand, as beholding onely the preſent time, two children at his feete, one fat, and well liking, the other leane, writing both in one booke; upon the head of one, the Sunne; upon the other, the Moone.

He is commonly drawne upon Tombes in Gar-

dens, and other places an old man bald, winged with a Sith and an houre glasse.

Concord.

Concord was drawne sitting, in her right hand a charger or platter for sacrifice, in her left, a *Cornucopia*, the word *Concordia Augg. Et. S. C.*

Concordia Militaris Nervæ Imp. A Lady, in her right hand the beake of a ship, upon which standeth a flagge about the middle of the staffe of the same, two hands joyned, the word *Concordia Exercituum.*

Pierius Valerianus out of *Democritus* would have *Concord* like a faire Virgin holding in one hand a Pomgranate, in the other a bundle of Mirtle, for such is the nature of these trees, that if they be planted, though a good space one from the other, they will meet, and with twining one embrace the other.

In *Faustinus* meddals shee is represented by Crownes, as may be seene in *Alciates Emblems.*

In another place she is shewed with a Scepter, having flowers bound to the top of the same, and in her arme a bundle of greene rods.

Fame.

A Lady, clad in a thinne and light Garment, open to the middle thigh, that she might runne the faster, two exceeding large wings, her Garments embroydered with eyes and eares, blowing of a Trumpet, as shee is described by the Poet *Virgil.*

Captive Fame.

A Lady in a long blacke robe painted with *Puttines*, or little Images with blacke wings, a Trumpet in her hand.

Salus

Salus publica, or common safety.

A faire child holding a Goblet in the right hand, offering the same to a serpent, in the other hand a wand, the word *Salus. Pub. Augusti.*

Clemency.

A Lady sitting upon a Lion, holding in one hand a speare, in the other an arrow, which shee seemeth to cast away from her with these words, *Indulgentia Aug. Incar.*

Among the Meddals of *Nitellius* she is expressed sitting with a bay branch in her hand, and a staffe lying by her.

Fate.

Fate is drawne like a man in a faire long flaxen robe looking upward to certaine bright starres compassed about with thicke clouds, from whence there shall hang a golden chaine, as it is described by *Homer* in the eight of his *Iliades*, which chaine signifieth nothing else but the conjunction of divine with humane things on which they depend as on their cause. *Plato* holds this chaine to be the power of the divine spirit and his heate Flax was the Hieroglyphicke of Fate among the *Aegyptians*, as *Pierius Valerianus* noteth.

Felicity.

Lulta Mammea gave Felicity like a Lady sitting in an imperiall throne, in one hand a *Caduceus*, in the other a *Cornucopia*.

Fecundity.

Among the *Meddals* of *Faustina* shee is described in the forme of a Lady sitting upon a bed, two little infants hanging about her necke.

Security.

Is expressed among the *Meddailes* of *Gordianus* by a Lady leaning against a pillar, a scepter in her hand before an Altar.

Money.

Was among the *Græcians* represented by a Lady, in a garment of white, yellow, and tawny or copper colour, in her hand sundry stamps, by her side a Civet Cat which was stamped in the Grecian coyne, and was (as *Plutarch* saith) the Armes of the *Athenians*.

Dissimulation.

A Lady wearing a vizard of two faces, in a long Robe of changeable colour; in her right hand a Magpye, as the Poet *Spencer* described her looking through a lattice.

Equality.

A Lady lighting two Torches at once.

Matrimony.

A young man standing, upon his shoulder a double yoake, his legges fast in a paire of stockes, in his hand a Quince, in token of fruitfulnesse, which by the lawes of *Solon* was given to the Brides of Athens upon the day of their Marriage: for further variety of these and the like devices, I referre you to my Emblemes dedicated to *Prince Henry*.

Chap. II.

The manner of expreſſing and figuring Floods, Rivers, all ſorts of Nymphes: The Muſes, Plants, Winds, Faunes, and Satyres, the Seaſons and Moneths of the yeere, &c.

Of Flouds and Rivers.

IN deſcribing Flouds and Rivers, you muſt principally obſerue the adjuncts and properties of the ſame, which conſiſt either in ſome notable accident done neere them: or ſome famous Citie ſituate upon their bankes, trees, fruits, or reeds, by ſhew of ſome fiſh proper to their ſtreames onely, their heads or firſt fountaines, their windings and turning noiſe in their falles, &c. you ſhall beſt place the Citie upon their heads, their fruits in a *Cornucopia*, reeds, flowers and branches of trees in their garlands, as for example.

The River Tiber.

The riber Tiber is ſeene expreſſed in many places in Rome, but eſpecially in the Vaticane, in a goodly Statue of Marble lying along (for ſo you muſt remember to draw them to expreſſe their levelneſſe with the earth) holding under his right arme a ſhee Woolfe with two little infants ſucking at her teates leaning upon an urne or pitcher, out of the which iſſueth his ſtreame, in his left a *Cornu copia* with all manner of delicate fruits, with a grave countenance, and long beard, a garland of ſundry ſweete flowers

upon his head, resting his right leg upon an Oare, to shew it was navigable and commodious for traffick.

The River Arnus.

Arnus is another famous River of *Italy*, and is drawne like an old man, leaning upon his pitcher, powring forth water upon his head, a garland of Beech, by his right side a Lion holding forth in his right paw a red Lilly or flower De-luce, each being the ancient Armes of the chiefe Citie of Toscanie, through the which this river passeth: by his beechen garland is signified the great plenty of beech trees, which grow about *Fasterona* in the *Appennines*, where Arnus hath his head.

The River Po, or Padus.

Po is drawne with the face of an Oxe a garland of reedes upon his head, or rather of Poplar as well for the great abundance of those trees upon his banks, as in regard of the fable of the sister of *Phaeton*, whom the Poets faine strucken with lightning from heaven, to have beene drowned in the river, he hath the head of an Oxe, becausе of the horrible noise and roaring, he maketh his crooked bankes resembling the hornes, as *Servius* and *Probus* write.

The River Nilus.

Nilus at this day is seene in the Vaticane in Rome, cut out in White Marble, with a garland of sundry fruits and flowers, leaning with his left arme upon a Sphinx, from under his body issueth his streame, in his left arme a *Cornu-copia* full of fruits and flowers on one side, a Crocodile on the other, sixteene little children smiling and pointing to the flood.

The Sphinx was sometime a famous monster in Ægypt, that remained by conjoyned Nilus, having the

the face of a Virgin, and the body of a Lion, resembling bodily strength and wisedome.

The Crocodile, the most famous Serpent of Ægypt, who hath his name ἀπὸ τῶ κρόκου δηλῶν from the feare he hath of Saffron, which hee cannot endure, wherefore those in Ægypt that keepe Bees set great store of Saffron about the hives, which when hee seeth, hee presently departeth without doing any harme.

The sixteene children resemble the sixteene cubits of height, being the utmost of height of the flowing of Nilus, their smiling countenances, the commoditie it bringeth, gladding the hearts of the dry and poore Sun-burnt inhabitants.

The River Tigris.

Tigris (as appeareth in the Meddals of *Trajan,*) was drawne like an old man as the rest, and by his side a Tiger.

This beast was given him aswell in regard of his swiftnesse, as of the place which he passeth, where are said to be great store of Tigers.

This river hath his head or beginning in Armenia the greater, in a large plaine named *Elongosin*, and winding through many countries, at the least with ten branches or streames disburthens himselfe within the Persian Sea.

The River Danubius, or the Danow.

Danubius among the ancient Meddals of *Trajan* the Emperour aforesaid, is represented with his head covered with a veile.

He is so drawne, because his beginning or head is unknowne, whereupon as I remember *Ausonius* saith, *Danubius periit caput occultatus in ore.*

The

The River Achelous.

Achelous is described by *Ovid* to bee crowned with willow, reeds, &c. hee hath two urnes or pitchers, the one powring out water, the other emptie, with a horne upon one side of his head, upon the other the appearance of another broken: this description is grounded upon that fable of *Hercules*, who for *Deianiras* sake turned both his streames into one, shadowed in his combating with him in the likenesse of a Bull, and breaking off one of his hornes: Whereupon one of his urnes are emptie.

This River is one of the most famous of all Greece, dividing Ætolia from Arcadia, and so falling into the Sea.

The River Ganges.

I have seene this River with wonderfull Art cut out in white Marble, bearing the shape of a rude and barbarous savage, with bended browes of a fierce and cruell countenance, crowned with Palme, having (as other floods) his pitcher, and by his sides a *Rhinoceros*.

His crabbed lookes signifie the savage uncivilitie of the people in those parts being for the most part cruell, runnagates, and notorious theeves.

This river runneth through India, and hath his head from a fountaine in Paradise.

The River Indus.

Indus is commonly described with a grave and Ioviall aspect, with a garland of his country flowers, by his side a Camell, the beast hath his name from χάμαι, that is, on the ground: he is represented pleasantly grave, because the East Indians are held to bee the most politique people of the world, as our countreymen

treymen have had good experience among those of *China*, *Iava*, *Bantam*, and in other places in those Easterne parts.

This is the greatest river in the world, receiving into his channell threescore other mightie and famous rivers, and above an hundred lesser.

The River Niger.

This River is pourtraited like a tawney or blacke Moore, with a Coronet of Sun-beames resting upon his urne, by his side a Lion.

The Sun-beames represent the exceeding heate of that clime; lying under the burning Zone, whose Inhabitants are the Moores.

The Lion is proper to *Mauritania* and *Barbarie*, where are bred the fiercest in the world.

Thus have I broken the Ice to invention, for the apt description and lively representation of flouds and rivers necessary for our Painters and Poets in their pictures, Poems, Comedies, Maskes, and the like publike shewes, which many times are expressed for want of judgement very grossely and rudely.

Chap. III.

The Nymphes in generall.

THis word *Nymph* in Greeke νύμφη properly signifieth a Bride having the Etymon from νέω and φάω, becausse shee appeareth to the world, as it were a fresh and new creature, hence those Virgin goddesses of the woods, and waters had the name of Nymphes, or as some will from water, *Nympha quasi lympha*

lympha by changing L. into N. after the Doricke dialect which may very well bee, since by this word *Nymphe* is meant nothing else but by allegory the vegetative humour or moisture that quickneth and giveth life to trees, plants, herbs and flowers, whereby they grow and increase, wherefore they are fained to be the daughters of the Ocean, the mothers of flouds, the nurses of *Bacchus*, goddesses of fields, who have the protection and charge of Mountaines, feeding of hearbs, woods, medowes, trees, and in generall the whole life of man.

Napæa or Nymphes of the mountaines.

They are called of Νάπη, which is the top of an hill or wooddy valley, they would be drawne of a sweet and gracious aspect in mantles of Greene girded about them; upon their heads garlands of Hunnisuckles, Woodbine, wild Roses, sweet Marjoram and the like. Their action should bee dancing in a ring, composing a garland or gathering flowers.

Dryades and Hamadryades, Nymphes of the Woods.

They have their name of Δρῦς an Oake, these must be drawne not of so faire a hew, but of a browne or tawny complexion, no ornament upon their heads, their haire thicke like mosse, their attire of darke greene, of the colour of the barke of trees. They are called *Hamadryades*, because as they have their birth and beginning with the trees, so (saith *Appollonius*) they dye together with them.

Naiades or the Nymphes of flouds.

You shall make them very beautifull with armes, and legs naked, their haire cleare as Cristall, upon their heads garlands of water-cresses, and their red leaves with pitchers powring out water.

They

They have their names from *Nao* to flow or bubble as the water doth from a fountaine.

Dianas Nymphes would bee arraid in white, in ſigne of their virginity, their garments girt cloſe about them, as *Virgil* and *Claudian* deſcribe them, their armes and ſhoulders naked, bowes in their hands, and quiuers by their ſides.

Diana hath her name of διαίνω which is to moyſten which is proper to the Moone, being by nature cold and moiſt, and is fained to be a goddeſſe huntreſſe, becauſe they thought in times paſt the night to bee fitteſt time for that ſport, wherupon *Horace* perhaps thought hunters wives had wrong, lying many a cold night without their husbands.

Chap. IV.

The Ocean.

HE is repreſented like a ſurley old fellow with a thicke beard, long and unkembed lockes, quite naked, ſave girt about the middle with a Seales skinne or ſhips ſaile, laying his legge over a Dolphins backe, in his hand the ſterne of a ſhip, Anker, Oare, or the like.

He is painted old, becauſe he is of equall age with our common mother the earth, of fearefull and ſower aſpect, by reaſon of his often commotion and raging, he hath his name from ὠκύς, which is ſwift, and ſuddenly violent.

Thetis.

A Lady of ſomething a browne complexion,

her heire disheveld about her shoulders, upon her head a Coronet of Periwinkle and Escallop shelles in a mantle or Sea-water greene about her necke and armes, chaines and bracelets of Amber, in her hand a branch of red Corrall.

Her name imports a Nurse, because shee gives moisture to every thing, her complexion agreeth with the colour of the Sea, being many times at the Sunne rising and setting, as *Aristotle* saith, of a darke red or purple colour.

Galatea.

A most beautifull young Virgin, her haire with a careless grace falling about her shoulders like threds of silver, at each eare a faire pearle hanging, of which also shee shall have a chaine many times doubled about her necke and left arme, a Mantle of most pure, thin and fine white, waving as it were by the gentle breathing of the aire, viewing in her hand a spunge being made of the froth of the Sea.

Shee hath her name from γάλα, which is milke, as being of the colour of the same froth.

Iris or the Rainebow.

A Nymphe with large wings dispred in the forme of a Semi-circle, the feathers set in rancks of sundry colours, as purple yellow, greene, red, &c. Her haire hanging before her eyes, her breast in forme of a cloud, drops of water falling from her body, standing if it may be so devised in a just or thicke cloud, in her hand *Iris* or the flower-deluce, some give her wings to her feete, agreeable to *Homers* ποδήνεμος ὠκέα ἰρις; she is said to be the messenger of the gods, *Virgil* often makes her the Messenger of *Iuno*, allegorically taken for the aire, when he saith,

Irin de cælo miſit Saturnia Iuno.

Aurora or the Morning.

Aurora is drawne like a young maide with carnation wings, in a mantle of yellow, in her forehead a ſtarre with the appearance of certaine golden Sunbeames from the crowne of her head riding upon Pegaſus; ſome give her a light in her hand, but in ſtead of that I rather allow her a Violl of dew, which with ſundry flowers ſhee ſcattereth about the earth.

Her dreſſing agreeth well with thoſe Epithites of *Homer* ῥοδοδάκτυλος, and of *Virgil, Croceo velamine fulgens.* Her Carnation wings with her Epithite of ῥοδοδάκτυλος, or the Roſie fingred Morne.

Her riding upon *Pegaſus* ſheweth her ſwiftneſſe, and how ſhee is a friend to all ſtudies eſpecially to Poetry and all ingenious and pleaſant inventions.

Chap. V.

The nine Muſes.

THe Muſes in ancient time were repreſented by nine faire, young and gracious Virgins, they had the name of Muſes, as *Euſebius* ſaith παρὰ τὸ μυεῖν which is to inſtruct, becauſe they inſtruct and teach the moſt honeſt and commendable diſciplines and *Orpheus* in his Hymnes declareth how they firſt taught religion and civilitie amongſt men.

Clio.

Clio the firſt hath her name from praiſe or glory

and is drawne with a Garland of Baies, in her right hand and a Trumpet, in her left a booke, upon whose outside may be written, *Thucidides* or the name of some other famous Historian.

Euterpe.

Euterpe is crowned with a wreath of sweet flowers, holding in each hand sundry winde instruments, shee hath her name from giving delight, *Diodorus* attributes unto her all kinde of learning.

Thalia.

Thalia should be drawne with a wanton and smiling countenance, upon her head a Garland of Ivy, in her left hand a vizard on a robe of Carnation embroydered with light silver twist, and Gold spangles: her Ivy shewes her prerogative over Comicall Poesie: her maske, Mantle, and pumpes are ornaments belonging to the Stage.

Melpomene.

Melpomene would bee represented like a Virago or manly Lady, with a Majesticke and grave countenance, upon her head a most rich dressing of Pearle, Diamonds, and Rubies holding in her left hand scepters with crownes upon them, other crownes and scepters lying at her feete, in her right hand a naked poniard, in a pall or mantle of changeable Crimson, and blacke buskines of silver, with Carnation blacke and white Ribands, on her feete her high Cothurn or Tragicke pantofles of redde Velvet and gold beset with pearles and sparkes of Rubies, her gravitie befitteth Tragicke Poesie, her pall and pantofles were invented for the Stage by the Greeke Poet *Aeschilus*, as *Horace* testifyeth.

Polymnia.

Polymnia.

Polymnia ſhall bee drawne as it were acting her ſpeech with her forefinger all in white, her haire hanging looſe about her ſhoulders, reſembling wiery gold, upon her head a Coronet of the richeſt and rareſt jewels entermixt with ſweet flowers, in her left hand a booke, upon whoſe outſide ſhall bee written *Suadere.*

To this Muſe all Rhetoricians are beholden, whoſe patron is the Coronet of precious ſtones ſignifying thoſe rare gifts which ought to bee in a Rhetorician viz. *Invention, Diſpoſition, Memory,* and *Pronuntiation,* her white habite declares the ſinceritie which ought to bee in Orators, her name imports much Memory.

Erato.

Erato hath her name of *Eros* which is Love, draw her with a ſweete and lovely countenance, her temples girt with Mirtle and Roſes (both of ancient time Dedicated to *Venus*) bearing a heart with an Ivory Key, by her ſide a pretty *Cupid* or *Amorino* winged with a Torch lighted in her hand, at his backe, his bow and quiver.

Terpſichore.

Terpſichore would bee expreſſed with a merry countenance playing upon ſome inſtrument, upon her head a Coronet of feathers of ſundry colours, but eſpecially thoſe greene feathers of the Poppinjay, in token of that victory, which the Muſes got of the *Syrenes*, and the daughters of *Pierius* and *Euripus*, by ſinging (as *Pauſanias* reports) who after were turned into Poppinjaes or Wood-peckers as *Ovid* writes.

Vrania.

Vrania.

Let Vrania be showne in a robe of Azure, imitating the Heaven, upon her head a Coronet of bright starres, in her hand a Globe representing the celestiall spheres. Her name imports as much as heavenly, for it is her office to describe heaven, and the spheres, *Vrania cœli motus scrutatur & Astra.*

Calliope.

Calliope would be painted richest of all the rest, upon her head a Coronet of gold as Queene of her fellowes, howsoever we here give her the last place, upon her left arme many garlands of Bay in store for the reward of Poets, in her right hand three bookes, whose titles may be *Illiadeos, Odysseos*, and *Aeneidos*, as the worthiest of *Poetry*.

I have thus briefely given you the draught of this faire company, as *Fulvius Vrsinus* reports they are described in the *Middals* of the ancient family of *Pomponia*, the rather because their description agreeth with the invention of *Virgil*, and the rest of the ancient Poets.

Chap. VI.

Pan and the Satyres.

THis word *Pan* in Greeke signifieth *All*, or the Vniversall, and indeed hee is nothing else but an Allegoricall fiction of the World, hee is painted with a Goates face, red blowne cheekes, upon his head two hornes standing upright, about his shoulders a Panthers skinne, in one hand a crooked Sheephooke, in the other

other a pipe of seven reeds, compact with waxe together: from the middle downwards, hee beareth the shape of a Goate, in this manner hee is expressed by *Boccace* and *Silius Italicus*.

His hornes signifie the Sunne and Moone.

His red and fiery face the Element of burning fire.

His long beard noteth the ayre and fire, the two Masculine Elements, exercising their operation upon Nature being the Feminine.

His Panthers skinne represents the eighth sphere or Starry firmament, being the highest sensible Orbe covering the earth.

The red shewes the soveraigntie of Nature, guiding and destining each creature to his proper office and end: his pipe, how that hee was the first inventor of Countrey Musicke according to *Virgil, Pan primum calamos, &c.*

His neather parts of a Goate declare the inequality of the earth being rough and shagged as it were with trees, plants, hils, &c.

The *Satyres* have their names from Σατὴρ, and as *Pliny* testifieth were found in times past in the Easterne mountaines of *India, Lib.7. cap.2.*

S. *Hierome* in the life of S. *Anthony* reporteth, that he saw one of these in his time: *vidi homunculum (inquit) aduncis naribus, & fronte cornibus aspera, cui extrema corporis in caprarum pelles desinebant, &c.* but the truth hereof I will not rashly impugne, or overboldly affirme.

The foure Winds.

Eurus or the East winde.

Eurus as all the other Winds must be drawn with

puffed and blowne cheekes, wings upon his shoulders, his body the colour of the tawny Moore, upon his head a red Sunne.

The Moorish colour shewes his habitation to be in the East, the red Sunne an effect of his blowing.

Zephyrus or the West wind.

Zephyrus you shall shew a youth with a merry countenance, holding in his hand a Swan with wings displaide, as about to sing, because when this winde bloweth, the Swan singeth sweetliest, upon his head a Garland of all manner of sweete flowers of the spring: thus he is described by *Philostratus*, for with his gentle and warme breath, hee bringeth them forth, which *Petrarch* as lively depainteth in that Sonnet of his, which with *Gironimo Conversi* and many moe excellent Musicians, I have lastly chosen for a Ditty in my Songs of 4. or 5. parts being a subject farre fitter then fooliſh and vaine love, to which our excellent Musicians are overmuch addicted.

Zephiro torna e'l bel temporimena
Et fiori, e'l herbe sua dolce famiglia
E gioir progne, è pianger Filomena
E primavera candida è vermiglia, &c.

Zephyrus is so called of the Grecians, *quasi* ζωηφορος bringing life, because as I said, it cheerisheth and quickneth all things.

Boreas, or the North winde.

Boreas is drawne like an old man with a horrid and terrible countenance, his haire and beard quite covered with snow, or frozen with Iseickles, with the feete and taile of a Serpent, as hee is described by *Ovid* in his Metamorphosis.

Auster

Auſter or the South winde.

Auſter is drawne with head and wings wet, a pot or urne powring forth water with the which ſhall diſcend Frogs, Graſhoppers, Caterpillers, and the like creatures as are bred by much moiſture. The South winde of his owne nature is cold and dry, and paſſing through the burning Zone ere it commeth to us, it receiveth heate and moiſture from the abundance of raine, thus the nature of it being changed, it commeth unto us hot and moiſt, and with heate it openeth the earth, whereby the moiſture multiplyed cauſeth clouds and raine.

Chap. VII.

The twelve moneths of the yeere.

March.

MArch is drawne in tawny with a fierce aſpect, a helmet upon his head to ſhew this moneth was dedicated to *Mars* his father, the ſigne *Aries* in his right hand, leaning upon a ſpade, in his left hand Almond bloſſomes and ſcients upon his arme, and basket of garden ſeeds. The Spring beginneth in the ſigne, whereupon ſaith *Arioſto.*

Ma poi che il ſol uell animal diſcreto
Che porto Phriſio illumiò las fera &.

Aprill.

Aprill a young man in greene with a garland of Mirtle and Hawthorne buds, winged (as all the reſt

of the moneths) in one hand Primroſes and Violets, in the other the ſigne *Taurus*, this moneth hath the name *ab aperiendo* ſaith *Varro*, becauſe now the earth begins to lay forth her treaſures to the world.

May.

May muſt be drawne with a ſweete and amiable countenance, clad in a Robe of white and greene, embroidered with Daffadilles, Hawthorne, Blewbottels, upon his head a garland of white, damaske, and red Roſes, in one hand a Lute, upon the forefinger of the other a Nightingale, with the ſigne *Gemini*: it was called *Maius à majoribus*, for *Romulus* having devided the people of Rome into two parts, *Majores & Minores*, whereof the younger were appointed to defend their countrey by ſtrength, the elder by counſell: *May* ſo called in the honour of one, and *Iune* of the other, whereto *Ovid* agreeth ſaying:

Hinc ſua majores tribuêre vocabula Maio,
Iunius à Iuvenum nomine dictus adeſt.

Iune.

Iune in a mantle of darke graſſe greene, upon his head a garland of Bents, King-cups, and Maidens haire, in his left hand an angle with a boxe of Cantharides, in his right the ſigne *Cancer*, upon his arme a basket of the fruits of his ſeaſon, it hath the name, either *à Iuvenibus*, as I ſaid, or of *Iunius Brutus*.

Iuly.

Iuly I would have drawne in a Iacket of light yellow, eating Cherries with his face and boſome Sun-burnt, on his head a wreath of Centaurie and wild Thyme, a ſithe on his ſhoulder, and a bottle at his girdle carrying the ſigne *Leo*.

This

This moneth was called *Iuly* in the honour of *Iulius Cæsar* the Dictator, being before called *Quintilis* or the fifth moneth, for the Romanes began with *March*.

Auguſt.

Auguſt ſhall beare the forme of a young man of a fierce and cholericke aſpect in a flame coloured garment, upon his head a garland of Wheat and Rie, upon his arme a basket of all manner of ripe fruits, as Peares, Plums, Apples, Gooſeberries: at his belt (as our *Spencer* deſcribeth him) a ſickle, bearing the ſigne *Virgo*.

This moneth was dedicated to the honour of *Auguſtus Cæsar* by the Senate, becauſe in the ſame moneth he was the firſt time created Conſull, thrice triumpher in Rome, ſubdued Ægypt to the Romane Empire and made an end of civill warres, being before named *Sextilis*, or the ſixt from *March*.

September.

September with a merry and cheerefull countenance, in a purple robe upon his head, a wreath of white and purple grapes: in his left hand a handfull of Millet Oates, and Panicle, withall carrying a *Cornu-copia* of ripe Peaches, Peares, Pomegranates, and other fruits of his ſeaſon, in his right hand the ſigne *Libra*.

His purple Robe ſheweth how he raigneth like a king above other moneths, abounding with plentie of things neceſſary for mans life.

The ſigne *Libra* is now (as Sir *Philip Sidney* ſaith) an indifferent arbiter betweene the day and night, peizing to each his equall houres according to *Virgil*.

Libra dies, somnique pares ubi fecerit horas.

This hath the name as being the seventh moneth from *March*.

October.

In a garment of yellow and carnation, upon his head a garland of Oake leaves with the Akornes, in his right hand the signe Scorpio, in his left a basket of Servises, Medlers and Chestnuts, and other fruits, that ripen at the latter time of the yeere; his robe is of the colour of the leaves and flowers decaying.

This moneth was called *Domitianus* in the time *Domitian* by his edict and commandement, but after his death by the decree of the Senate it tooke the name of October, every one hating the name and memory of so detestable a Tyrant.

November.

November in a Garment of changeable greene, and blacke upon his head, a garland of Olives with the fruit in his left hand, bunches of Parseneps and Turneps in his right, the signe *Sagitarius*.

December.

December must be expressed with a horrid and fearefull aspect, as also *Ianuary* following, clad in Irish rugge, or coorse freeze, girt unto him, upon his head no Garland but three or foure night-caps, and over them a Turkish Turbant, his nose red, his mouth and beard clogd with Iseickles, at his backe a bundle of Holly, Ivy, or Misletoe, holding in furd mittens the signe of *Capricornus*.

Ianuary.

Ianuary would be clad all in white, like the colour of the earth at this time, blowing his nailes, in his

his left arme a billet, the signe *Aquarius* standing by his side.

This moneth and the next were added to the yeere by *Numa Pompilius*, and had the name from *Ianus* a Romane God painted with two faces (signifying providence or wisedome) judging by things past, of things to come.

February.

February shall be clothed in a darke skie colour, carrying in his right hand with a faire grace the signe *Pisces*.

Numa Pompilius gave February his name either a *Febribus* from *Agues*, to which this time is much subject, or from *Februa*, which were sacrifices offered for the purgation of the soules of the dead, for *Februo* was an old verbe, and signified to purge.

You shall rather give every moneth his instruments of husbandry, which because they doe differ, according to the custome (with the time also) in sundry countries, I have willingly omitted: what ours are heere in England *Tusser* will tell you.

Moreover you must be sure to give every moneth his proper and naturall Landtskip, not making (as a Painter of my acquaintance did in severall tables of the moneths for a Noble man of this land) blossomes upon the trees in December, and Schoole-boyes, playing at nine pinnes upon the yce in Iuly.

THE

THE THIRD AND LAST BOOKE, CONTAINING BY way of Dialogue, a Discourse tending to the Blazon of Armes, with a more Philosophicall and particular examination of the causes of Colours and their participation, with the light, according to the opinions aswell of Ancient as late Writers.

The Speakers. *Cosmopolites, Eudæmon.*

Cosm. EVDÆMON well met: what make you heere so solitarie all alone, Come, you have some point of Musicke in your head, or inventing some *Impresa* or other; this *Byrse* was never built to study in.

Eud. To tell you troth, I was thinking how *Lucian* could make his opinion good, concerning the soules of wealthie usurers, and covetous persons, whom after their death hee verily beleeves, and affirmes to bee Metemphychosed, or translated into the bodies of Asses, and there to remaine certaine

thousands of yeeres, for poore men to take their penniworth out of their bones and sides with the cudgell and spurre.

Cosm. There is no better Physicke for melancholy then either *Lucian* of the heathen, or of eternall memory Sir *Thomas Moore* among the Christians for wittie conceit and invention, neither thinke I ever shall we see their like. But what booke have you there?

Eud. It is a part of *Giouan de Ramellis*, one of the best Engineers in Europe.

Cosm. I have no skill that way, but what thinke you of this worke?

Eud. Surely an effect of Magnificence her selfe.

Cosm. Have you beene above.

Eud. Yes, but I bought nothing.

Cosm. Such a customer the Epigrammatist *Martiall* meets withall, one who after hee had walked thorow the faireſt streete twice or thrice cheapening Iewels, Plate, rich hangings, came away with a woodden dish: well, since we are met so fitly together, I will now challenge you of your promise which was, to give mee certaine rules as the principles of Blazonry, it being a skill I have long desired, and as I imagine quickly learned.

Eud. With all my heart, yet I am loath to thrust my sickle into another mans corne, since it is in a manner beside my subject (which *Plinie* wisheth a writer alwayes to beare in minde) and which is more, it hath so plentifully beene written of already (especially of late, by that worthy and honest Gentleman Master *Guillim*) that little or nothing remaineth to be spoken heereof, notwithstanding rather

rather then I will deny so reasonable a request, I will say somewhat heereof in generall, what I imagine it is fittest for you to know: for farther skill I referre you to the professors heereof.

Cosm. The principall use that I would make of this skill is, that when I come into an old decayed Church or Monastery (as wee have plentie in *England*) or Gentlemans house, I might rather busie my selfe in viewing Armes, and matches of Houses in the windowes or walles, then lie bootes and spurres upon my bed in mine Inne, or over-looke mine Hostes shoulder at Irish. Moreover being a Gentleman my selfe, I have beene many times asked my Coate, and except I should have shewed them my jerkin, I knew not what to say.

Eud. Very likely, many of our English Gentlemen are in your predicament, but to say the truth, I must ingeniously confesse, it hath the most necessary use to the knowledge and imitation of the vertues and atchivements of our Ancestors, it being besides a most gentlemanly ornament to our selves, when occasion of discourse heereof shall be offered.

Cosm. But first I pray you concerning the word Herald, let me understand what it signifieth.

Eud. It hath the Etymon from the Dutch or Saxon *Heere*, which is a Lord or principall man, for in times past they were among the Romanes in great reputation, being by their office priests, created at the first by *Numa Pompilius* king of the Romanes appointed to denounce war against the enemy, by striking a speare into the ground, at what time they wore Garlands or wreaths of *Verven*, concerning the beginning and Antiquitie of bearing Armes, and the first

inventors heereof, I will say nothing, at all, since so much hath beene said already by *Leigh*, Sir *Iohn Ferne* and others, to whose labours I referre you.

Cosm. Acquaint me I pray you with an Escotcheon, and if it please you, with the sundry formes of shields, since I have seene many differing, severall one from the other, as the Italian gives his Armes in an Ovall forme.

Eud. Very willingly: this word Escotcheon is a French word, derived from the Latine *Scutum*, and that from the Greek σκυτὸς, which is leather, and hence commeth our English word *Buckler*, *Lere* in the old Saxon, signifying Leather, and *Buck* or *Beck*, a Bucke or Stagge of whose skins quilted close together with Horne or hard Wood, the ancient Britaines made their shields, of which sort it seemed the shield of *Nennius* to have beene, wherein *Iulius Cæsars* sword stucke so fast, that *Nennius* had taken of his head, had not *Labienus* the Tribune, stepped happily betweene them in the meane time and rescued his Master.

But of shields the first and most ancient was that fame among the Romanes, which they call ἀγκὼν, an elbow, where it was worne, or from ἄκος, which signifieth a remedy because it was a great remedy and also a helpe to that grievous pestilence in Rome, falling downe from Heaven into the Citie in the time of *Numa Pompilius*, wherewith a voyce was heard, saying, in what Citie soever that shield should remaine, the same should become the most mightie: of the falling downe of this shield, I remember this of *Ovid* when I was a Grammar Scholler.

Ecce levi Scutum versatum leniter aura
Decidit, à populo clamor ad astra venit.

The

The forme of it was long, and round at the ends, without any corner, as *Ovid* sheweth in another place.

Idque ancile vocant quod ab omni parte recisum est,
Quaque oculis spectes angulus omnis abest:

A second kind was that which *Suidas* calleth παρμὶ, in Latine *Parma*, so called (as *Varro* saith) *quod par in omnes partes esset*, meaning, that it was round, and equall from the *umbelique* or middle point, to every side: this shield was used most by the *Troians* as *Virgil* testifieth,

En sc levis nudo parmaque in glorius alba.

A third kind was a short Target made in forme of a cressant or halfe Moone, called in Latine *Pelta*, used by the *Amazons*, as the same *Virgil* noteth, where he saith:

Ducit Amazonidum lunatis agmina peltis
Penthesilea furens——

It was also in great use among the old Romane Souldiers, as *Livy testifieth.*

A fourth kind was called *cetra*, used by the African Moores and the Spaniards, in *Cæsars* time who in his Commentaries calleth those Legions *Vlterioris Hispaniæ, cetratas.*

Some other kinds there have beene which for brevity, and your memory sake I omit, I will proceed to colours, and then to variety of charges.

Cosm. How many colours be there in Armes?

Eud. Sixe principall, (of which two viz. yealow and white, Or, and Argent, are termed mettals: that is, Gold and Silver.

viz. { *Or.* / *Argent.* / *Gules.* / *Sables.* } { *Azure* / *and* / *Vert.* } that is, Yellow, White, Redde, Blacke, Blew, and Greene.

Gold is the moſt pretious and deareſt of all mettals, the reaſon is, it remaineth longeſt uncorrupted, and without ruſt, and ſince man by nature deſireth immortality, and to preſerue his Memory, he holdeth ſo this mettall, as moſt worthy of his love and reſpect. I have ſeene the monies of *Auguſtus Cæſar*, (who was Emperor of *Rome*, when Chriſt was born) as freſh and as faire as if they had beene ſtamped in the Tower of *London* but yeſterday, as alſo of *Nero Domitian*, *Conſtantine* and the reſt: it is begotten by the heate of the Sunne upon the pureſt earth.

It is called Gold in our Engliſh tongue, either of *Geel* (as *Scaliger* ſaith,) which is in Dutch to ſhine, or of another Dutch word, which is *Gelten*, and ſignifieth in Latine *Valere*, in Engliſh to be of price or value: and hence commeth their ordinary word *Gelt*, for money. Gold was of ſuch eſtimation and price among the Romanes, that it was provided by a Law, that it ſhould be worne of none, but of the greateſt perſons, and of them but at certaine times.

Coſm. I would the like lawes were amongſt vs heere in *England*, where if thoſe infinite ſummes and expences which are conſumed in gold lace and fringe upon petticoates and garters, were beſtowed in iron and ſteele, great horſes, or poore ſchollers, it were better for our common wealth. Nay ſo ordinary is exceſſe in this kind, that even ſhoppe-keepers, and which is more, their apprentices, with ſervingmen, and chambermaids thinke themſelves fowly diſgraced

ced if they be not in the fashion. I have my selfe met an ordinary tapster in his silke stockins, garters deepe fringed with gold lace, the rest of his apparell suteable, with cloake lined with velvet, who tooke it in some scorne I should take the wall of him, as I went along in the streete, what shall now our Courtiers and Gentlemen thinke of themselves?

Eud. It is a fault in the Magistrate, that so good Lawes as we have (God be thanked) in this land bee so ill executed, I verily beleeve if this fellow had lived in the time of *Cato Censor* in Rome, hee would have beene followed as a monster, and for his punishment have beene confin'd to the bottome of a Sellar during his life.

Cosm. But I pray you proceed to say something of Silver.

Eud. Silver next unto Gold, is of greatest account being called in Greeke ἀργύριον, in Italian *Argento*, in French *Argent*, of the Latin *Argentum*, in Spanish it is called *Plata* of πλατὺς, by reason of the beating of it into broad peeces or Ingots, our English word silver without doubt proceedeth of the Greeke σελας, to shine, it is the second Mettall, and signifieth purity, innocency, and chastity; among the planets it holdeth with Luna, among pretious stones with the Margarite or pearle.

Gold signifieth to the bearer Riches, Honor and preheminence, amongst planets it holdeth with the sunne, among stones with the *Papasion*.

They are called Mettals because they fall among *metallica corpora* which are numbred by *Aristotle*, compounded of the purest part of the earth growing one neer to another, according to the Etymon of the

the word *metalla* which is *quaſi* μετὰ ἀλλο for one vaine or mine being found another is underneath it farre off, or as ſome would have it from μεταλλᾶν is to ſearch diligently as thoſe doe that ſearch for mines, and becauſe their ſhining not as colours but as bright mettals, are mingled with the other colours, they might the farther be diſcerned either by day or night in the field: for of themſelves either doth confound the ſight, and had need to bee allayed with colour, which on the other ſide without any of theſe colours, is as much diſpleaſing and offenſive to the ſight being as it were a body without a ſoule, and take it for a generall rule there is no coate without a mettall, or any without colour one onely excepted, which is the ſame of *Godfrey* of *Bulloigne*, it being a croſſe Ieruſalem or in a field ſilver, which you muſt not take as a preſident it being given him as a ſingular marke of honour, as if ſome one atturney at the common Law ſhould bee priviledged by both the Vniverſities to ſpeake falſe Latine, and his to be held for moſt pure and good, that of the reſt moſt abſurd and barbarous.

Coſm. But I pray you what is the reaſon that I may not, notwithſtanding call them by the names of yellow and white.

Eud. Becauſe thoſe colours of the mettals are certaine bright ſplendors begotten of a ſingular and one onely reflection from an outmoſt and continuate ſuperficies, as in lead, tinne, quicke-ſilver, &c. the whiteneſſe of colour proceedeth from a light often reflected and penetrating many ſmall cleare and tranſparent bodies as we ſee in ſalt, Ice beaten ſmall the foame of the ſea and the like, for this is a gene-

rall

rall rule that every transparent body which we call *Diaphanon* beaten and divided into small parts or peeces yeeldeth a white colour as snow, which white is a continuate body: in raine or water is transparent but being divided by the cold ayre in the falling downe into discreet parts, it forthwith turneth white, the like we may see in the shavings of horne, which the finer you cut them, the whiter they appeare; so that in these and the like bodies, the cause of whitenesse is nothing else (as I said) then an oft reflection of the light, possessing our eyes and the ayre or *medium* with many beames reflected.

Cosm. I pray you now proceed to Blacke, which I thinke to be the next colour.

Eud. You say true, this colour in Armes is called Sables, which is a most rich furre worne of Princes and great personages, it is brought out of *Russia* and *Muscovia*, it is the furre of a little beast of that name esteemed for the perfectnesse of the colour of the haires, which are *in summitate nigerrimi*.

In Armes it denoteth sadnesse, griefe, and constancy, among the Planets it hath Melancholy *Saturne*, among precious Stones the Diamond.

Cosm. But mee thinkes now you are contrary to your selfe, for even now you said that those cleare and transparent bodies, as Diamonds, Glasse, water, Ice and the like were the subjects, rather of whitenesse then blackenesse as beeing most capable of light.

Eud. It is true, I said so, but you must know that these cleare bodies, as Cristall, Ice, the Diamond, &c. are subjects of both, for as white proceedeth from a cleare and transparent body, devided into many

parts, as in ſnow, ſo blacke is cauſed in the ſame body by a ſhadow diſperſed into the ſmalleſt bodies beyond the light, or whether the light cannot come. For the light only poſſeſſing the one halfe of the ſuperficies, drawes it ſelfe with the broken beames into a center, which when it poſſeſſeth the eye with ſtronger and more forcible beames, the other on the ſides poſſeſſing the ſight with weaker and fainter, can hardly be diſcerned: ſo that blacke colour in theſe bodies is nothing elſe then a certaine privation of the light, by over-ſhadowing, and heerein differeth darkeneſſe from blacke: darkeneſſe is not bounded and circumſcribed, (as we ſay) by other objects enlightned, whereby it appeareth of leſſe blackeneſſe then blacke colour for *contrarium contrario oppoſitum magis eluceſcit.* So that heerein it is worthy conſideration, to ſee how as ſometime contrary cauſes produce the like effects, ſo even the ſame to proceed from black and white, for the cleare and perſpicuous body effecteth white, and that white a blacke, againe with contrary affections they beget like effects, for the cleare body broken to ſmall peeces (as I ſaid) produceth white, and becommeth moſt black, while it is continuate and undivided, as we ſee in deepe waters, (which are ever blackeſt) thicke Glaſſes and the like. It is the opinion of ſome, that contrary to *Ariſtotle*, that the colour white doth gather the beames of the ſight together (as I ſaid in my former booke) and that blacke doth onely diſperſe and ſcatter them, as for example, if one beholdeth the light, or ſome very white object, he vieweth it winkingly, as we ſee thoſe doe, that are purblind, but if any thing that is blacke, he looketh upon it with a broad

and

and a full eye, and we ſee by experience in a Cat, ſo long as ſhee beholdeth the light ſhee doth, *contrahere pupillam*, draw the ball of her eye ſmall and long (being covered over with a greene skin) and let it forth or dilate at her pleaſure.

Now as Criſtall, Ice, &c. by reaſon of their perſpicuitie, are the ſubjects of whiteneſſe, ſo are Quickſilver, Silver, Lead, Steele, Iron, Tin, and the like, by reaſon of their opacitie of blackneſſe, as wee ſee in their duſt, and in the blacking of our hands with much handling the ſame.

And that they are the moſt ſhadowie bodies, we know by experience, for if the thinneſt leafe of Tin, laid over with Quickſilver be laid upon a Glaſſe or Criſtalline *ſuperficies*, it hinders the light ſo much from paſſing thorow, that it conſtrained to reflect it ſelfe to the adverſe part, which other bodies though of a farre greater thickneſſe cannot doe, and hence at firſt came the invention of looking Glaſſes.

Coſm. I am well ſatisfied in theſe three colours, *viz.* Or, Argent, and Sable, what I pray you is the next.

Eud. Mari, Azure, Guiles, and *Vert*, which I will paſſe over with as much haſt as I can, becauſe I will come to our matter.

Azure is a faire light blew ſo named from the Arabian word *Lazul*, which is the ſame, it betokeneth to the bearer a zealous minde, it is alſo proper to them, as *David* ſaith, That occupie their buſineſſe in great waters, as travellers by Sea and the like, of the Planets it holdeth with *Mercury*, among precious Stones with the Saphyre.

This colour blew doth participate leſſe of the light then the white colour, for ſtriking it ſelfe upon

this colour it is rarified and disperſed, as on the contrary it is thickned and more condenſate in red, as by a moſt pleaſant and delightfull experiment we may perceive in a three ſquare Criſtall priſme, wherein you ſhall perceive the blew to be outmoſt, next to that the red, the reaſon is, that the extreame parts of a perſpicuous body ſhine and yeeld a more faint light then the middle, as appeareth by *Opticke*, and the light is received by fewer beames in the outmoſt edges then into the midſt, ſo that yee perceive firſt white in the middeſt, then red, and blew in the extremes ſeene. This againe is moſt manifeſt by the light of the Sun, through a thicke cloud which then appeareth red, and by the higher parts of the ayre which becauſe they are more rarified and pure, then the neather, appeare to be moſt blew which *Theophraſtus* in his booke of colours witneſſeth, ſaying:

ὡ βάθη διαμιμνει ἰσχνότατα φαίνεται τῳ χρώματι κυανοειδὲς σῶμα τὴν ὑπόστασιν

Againe, while a candle, oyle, wood, or any thing that conſiſteth of fatneſſe burneth, the flame next to the candle it ſelfe at the neather end of the weeke appeareth blew, becauſe there is but a thin and a weake light joyned with a thin, weake, and ayerie moiſture, the top of the flame is red, becauſe it there adhereth to a ſmoakie and thicke earthy body, whereupon all earthy and ſootie flames are red, the flame of *Aquavitæ* is moſt blew, becauſe it is ſo rare and thin that it is ſcarce able to burne, but heate in coales, Iron, and the like is moſt red, becauſe it is contained in thicke, droſſie, and earthy bodies.

Red is named in Armory *Gules*, it ſignifieth a warlike diſpoſition, a haughtie courage, dreadleſſe of dangers among Planets it is attributed to *Mars*, among Stones to the Rubie. *Coſm.*

Cof. Proceed (I pray you) to greene, & then I think we have done with those colours proper to Armes.

Greene is termed by the name of *Vert*, and it is composed of white and thin red, and lastly blew; for if you mingle blew with a little yellow, you shall have a Poppinjay greene, if with much blew and yellow, a sad or blacke greene, if but a little more blew then yellow a Seawater greene, &c. It is called *Vert* of the Latine word *viridis*, contracted into the French, it signifieth hope and youth, it appertaineth to *Venus*, among Stones to be Emerald.

There be also other colours borne in Armes, in number three, *viz.* Tenne or Tawny, Sanguine and Pupre very ordinary in French Coates (but not in such use) though honourable bearings with us heere in *England*.

Now you have done with the colours: I pray you proceed to those things that are borne.

You meane the charge for so is that termed which is borne upon the colour, except it be a Coat divided only by partition, falling in among those honourable ordinaries wherof the accidence of armory speaketh: which are in number (as *Leigh* reckoneth them) nine.

viz.
- The Crosse containing the fifth part of the Escotcheon being charged the three.
- The chiefe containing a third part.
- The Pale also a third part.
- The Bend a fifth part.
- The Fesse a third part.
- The Escotcheon a fifth part.
- The Cheveron a fifth part.
- The Salteir a fifth part uncharged.
- The Barre a fifth part.

The Crosse is called in Latine *Crux, à cruciando*, for it was nothing else then an Instrument of execution among the old Romanes, it hath beene a very ancient bearing, yea even before the birth of our Saviour Christ among the Paynims themselves. Though they knew it not but in their Blazon, they made the field Gules, and called the charge foure cautions, bilsets or cantonez, touching the dignitie of the Crosse, and the worthinesse of the bearing, I will, wanting words to expresse the same, referre my selfe to the ancient Fathers, who have had this signe in such estimation and reverence, That one may serve in stead of many, I will as farre as I can remember, report unto you the words of *Chrysostome* in a Sermon of his: The Crosse (saith he) which was wont to be reputed the onely signe of disgrace, is now become the glory and boasting of us Christians, insomuch as the most noble part of our body is signed therewith in our Baptisme, wee use it in our Prayers, in Divine Service, we set it up in our houses, yea at our beds heads, Brides and Bridegroomes are adorned therewith, Souldiers when they goe to the warres, Mariners carry it on the tops of their ships, yea the bodies of bruite beasts ill affected are marked herewith, so that I cannot imagine (these being the words of a devout and most learned Father of the Greeke Church, and Archbishop of Constantinople, who lived twelve hundred yeeres since) that the signe of the Crosse is so perilous a thing as most Puritanes would make it. I should fill more sheetes of paper then they would be willing to reade, or my selfe to write, if I should report what hath beene said by S. *Augustine*, *Athanasius*, S. *Hierome*, and others in defence

chrysost. in serm. quod Christus sit Deus.

defence of lawfulneſſe of theſame. But I remember that I am writing of Heraldry, not of thoſe things that concerne controverſies in Divinity.

Coſm. Bee there no more croſſes then one borne in armes?

Eud. Yes ſir.

Coſm. I pray you onely name them. I will learne them out hereafter of my ſelfe out of the Accidence of Armory; the honor of armes or ſome where elſe.

Eud. The moſt ordinary are theſe.

A croſſe { *Pateè.* *Potenceè.* *Croiſeè.* *Fleuroneè.* *Compoſeè.* *Vair cõtrevaire.* } *Nelle or Nylle.* *Bourdonneè.* *de 4. hermines.* *Beſantie.* *Florenceè.* *Frettèe.* } *Lozangeè.* *Pommeè.* *Fitcheè and ſome few o-thers which I remẽber not.*

Coſm. I pray you proceed to the chiefe, and why it is ſo called.

Eud. The chiefe is ſo called of the French word *Chiefe*, and that from the Greek κεφαλη, which is the head or upper part, this poſſeſſeth the upper third part of the Scotcheon, and is divided by one line in this manner.

Coſm. I underſtand this very well, proceed, I pray to the pale.

Of the Pale.

Eud. The Pale is the third middle part of the Scotcheon, being divided from the chiefe to the baſe, or neather part of the Scotcheon with two lines

lines as thus:

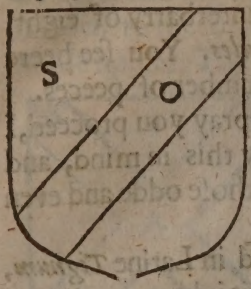
Is called from the Latine *palus*, which is a Pale or peece of Wood, wherewith we fence about Gardens, Parks, Fields and such like. This in ancient time was called a fierce, and you should then have blazed it thus, hee beares a fierce Sables between two fierces, Or; which will seeme strange to some of our Heralds.

Of the Bend.

The French Heralds call this *Bande*, it resembleth a kind of *Baudricke* or girdle, which knights wore in times past over the right shoulder, and under the left, whereat their swords hung. Some unknowne God-father long since hath named it in Latine *Benda*, it hath a fift part of the Escotcheon, beginning from the dexter part, or the right corner of the left, the *Species* or kinds it containeth, are bendlets which are, if there be many, a Cotize, which is the third part of the bend, and a baston, which is like, and the same with a Cotize, save that it must not touch the Scotcheon at both the ends: this is reserued for a difference of kindred or alliance among Princes, as it is to be seene in the house of *Burbon* in *France*.

Cosin.

Cosm. I have heard say that a bend sinister is the marke of a Bastard, it hath beene taken so, but I hope you will not make that proposition, *convertibilis:* For I have knowne it borne by some lawfully borne, whose ancestors before them were legitimate.



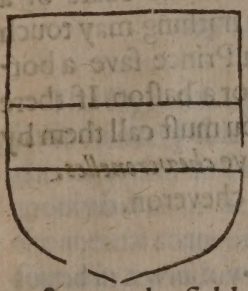
Eud. Here is a bend sinister.

Cosm. If it had beene brought then from the other side, it had beene dexter and right.

Eud. Very true.

Cosm. Proceed I pray to the Fesse.

Of the Fesse.



Eud. The Fesse is so called of the Latine word *fascia* a band or girdle, possessing the third part of the Scotcheon over the middle, as thus, If there be above one, you must call them barres, if with the field there be odde peeces, as seven or nine, then you must name the field, and say so many barres; if even, as sixe, eight, or ten, you must say bar-wise or barry of sixe, eight, or ten, as the King of Hungary beares *Arg.* and *Gules* barry of eight: marke this coate, how would you blaze it?

Cosm. To tell you true, I know not.

Eud. I will tel you: he bears barry, counterbarry of eight, *Or* and *Gules*. You see heere an even number of peeces.

Cosm. I pray you proceed, I shall carry this in mind, and thinke of those odde and even peeces.

The next is a *Cheveron* called in Latine *Tignum*, or the rafter of an house. Howbeit it be a very honorable bearing, yet it is never seene in the coate of a King or Prince, because it pertaineth to a Mechanicall profession: none of which kind may touch the coate of a Prince. For nothing may touch the coat of a Prince save a border, a sable, or a baston. If there be many, you must call them by the diminutive *cheveronelles*.

Heere is a cheveron.

Of the Salteir.

A Salteir is made in the forme of a Saint *Andrews* crosse, and by some is taken to be an engine to take wild beasts with all: In French it is called *vn sautoir*, it is an honourable bearing, it is borne in England by that most honourable family of the *Nevils*: amongst whom I must never forget my duty towards that noble and worthy-minded Gentleman, Master Doctor *Nevill* our master of Trinity Colledge

ledge in Cambridge, who hath ever retained and shewed in all his life those, *Igniculos virtutis avitæ*, as a Poet speaketh, and *Homer* averreth to bee a thing incident to those that are descended of generous and noble houses. The Saltier is drawne in this manner.

But one thing I must remember to tell you of these nine honourable bearings. Foure are never borne, but single, and by themselves, *viz.* the Crosse, Chiefe and Salteir; the rest are borne in many peeces, as the Bend, Pale, Fesse, Barre, and Cheveron.

Of the Gyron or Guyron.

The Gyron is a point of triangular forme, whose basis on every side of the Escotcheon and point either comes in *umbelico* or the midst, they are commonly borne in the number of the eight peeces, as in the ancient coate of *Basingborne*, which by chance I found in a window at the Vicaredge in Fulham.

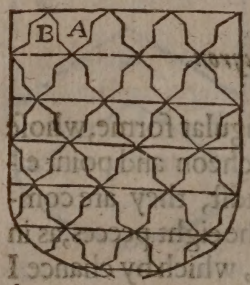
Of the partitions.

There is a division or partition by all these aforesaid places, which is drawne in the Scotcheon with onely one line, as for example, party per bend is when the field is devided into two colours by a single line drawne as the bend from the point Dexter to the sinister in base, so likewise is the partition per pale, per Cheveron, Saltier and the rest.

Cosm. The single line is sometime indented envecky, wavey, embatteled, &c.

I pray you now acquaint me with the Furs, which are given in Armes, I have heard great discourse of the same, but understood not well what they meant.

Eud. I will tell you what they are, and how many, there be in number nine, whereof there be five kinds of Ermines, the sixt is the Escotcheon plaine white, the other three vaires or of varry: the first ordinary and naturall, being compounded of Argent and Azure, which is the coate of *Beauchamp* of *Hach* in the county of Somerset, and now quartered by the Right Honourable, the Earle of *Hartford*; the other two compounded of other colours, it is drawne in this manner.



Cosm. I pray you what is Ermines.

Eud. It is the Furre of a little beast about the bignesse of a Weasell, called in Latine *Mus Armenius*, for they are found in *Armenia*: it is not *Mus Ponticus*, as some have written, who though it be all white, and somewhat like it, the furre is nothing so white and fine, neither hath it that spot at the tip or end of the taile, which is that which we doe call Ermines, many of them being set together: it is held of all furres in nature the most precious, because they write, that when this beast is hunted, rather then he will runne over a puddle, or any dirtie place, where his skin may be endangered to be spotted with mire, he will stay there, and be torne in peeces with the dogs: which gave me an occasion of an

Embleme, what time I turned his Majesties ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, into Emblemes and Latine verses, presenting the same after to Prince *Henry*.

The word was *cui candor morte redemptus*, the verses.

Quod maculæ impatiens flammasq; agitere per undas;
Candidulæ insano pellis amore, fera,
Hoc Tyrio Heroas superâris murice tinctos,
Vos, quibus aut mens est læsave fama, fides.

None may weare this furre but Princes, and there is a certaine number of rankes allowed to Dukes, Marquesses, Earles, which they must not exceede in lining their caps therewith, in the time of *Charles* the Great, and long since the whole furres in the tailes dependant, but now that fashion is left, and the spots onely worne without the tailes.

There be now certaine compositions or mixtures of the field, wherewith I would have you acquainted ere we proceed further, which are called

Checky, Masculy, Fusile, Nebule, Lozengeè.

Checky is called of the French *Eschiquette*, resembling the chesse boord, in Latine it may bee called *Scacciatum* of *Scaccia*, the play at chesse, the squares thereof in a coate must not amount above the number of five and twenty, or sixe and twenty, as also Lozenges and Fusils.

Masculy is termed so from the dutch word *Maschen*, it is nothing else, but the resemblance of the mashes of a net, they are borne commonly pierced.

Fusilee is like unto *Masculi*, but your fusils must be made long, and small in the middle, they are seene in the ancient coate of *Mountague*, who beareth *arg.* three fusils in fesse gules. A fusill is so called of *fusus*, a spindle, whose forme it resembleth.

Nebulee is so called from *nebula* a cloud, and that from νεφος, the same, because it resembleth the clouds. It is borne in the ancient coate of *Blondus* or *Blount*.

Lozengee, so called of *Lozenges* certaine cordials made by the Apothecaries, and given in Physicke. They are like unto the Mascles, but somewhat broder: they are given round in the coate of the family *de Medices*, Dukes of Florence. If there be above the number as I said of five and twenty or sixe and twenty, you must say *Semi-lozengy*. Remember to make your Lozenges more high then broad, they are given for the most part in bend or in fesse, saith *Bara* the French Herald.

There be certaine rondles given in armes, which have their names according to their severall colours. If they be *Or*, they are beasants; if silver, plates; if Gules, Tortoixes; if Sables, Pellets; if Azure, Ogoesses; if greene, Emeralds; if purpure, Pommes; if Tenne, Oranges; if sanguine, Gules. There is seldome borne above nine in an Eschotcheon that must bee numbred, if there be above, you must call them semy or besanty.

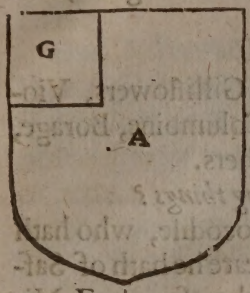
Cosm. I have seene sometimes staples of doores, nailes, and the like borne. How can they be honourable to the bearer?

Eud. Yes very honourable and ancient. As the Crosse Moline (given by the worshipfull family of *Molineux*) Mil-peckes, and most irons appertaining to the mill, nailes, keyes, lockes, buckles, cabassets or morians, helmets, and the like.

Cosm. What is that you call a labell or lambeaux?

Eud. It is a kind of fillet (some have taken labels for candels or lights) it is the difference of the elder

elder brother, the father being alive, it is drawne of two, three, foure, and five pendants, not commonly above. You may in Master *Guillims* booke among the difference of brothers read more of this subiect.



A Canton possesseth for the most part the *dexter* point of the Scotcheon. It is called a Canton from the Greeke word κανθὸς, which is a corner properly of the eye, and hence came the Cantons of the Suitzers. It is the reward of a Prince given to an Earle.

A border in French called *vn bordure*, in Latine, *fimbria*, hath his place within the Escorcheon round about the same, it must containe the sixth part of the Scotcheon.

An Orle is much like a border save that it standeth quite within the Scotcheon, the field being seene on either side.

A Fillet the fourth of an Orle.

Cosm. I pray you be there not trees and herbes, sometimes given for good Armory?

Eud. Why not?

What Herbes are most commonly borne in Armes?

Of herbs you shall find commonly borne the *Cinquefoile* but most often pierced the field, the Treyfoile, Mallowes, Rue, Sparage, Fennell, and white *Ellebore, Pie de Lion*, with many others.

What Trees are given usually in armes?

Of trees you shall have the Palme, the Olive, Sicamore,

camore, Apple and Peare tree, the Pine, Ash, the White thorne, Pomgranate, Orange, Quince, Nut-tree, the Oake with some others.

You have Times rootes, as the *Mandragoras, Burgony, Leveſſe*, and such like.

What Flowers?

Of Flowers you have Roses, Gilliflowers, Violets, Nenuphar, Lilly, Saffran, Columbine, Borage, Line, Bugloſſe, Alleluia with others.

What Serpents and creeping things?

Of Serpents you have the Crocodile, who hath his name ἀπὸ τῶν κρόκων δείδειν from the feare he hath of Saffron which hee cannot endure, wherefore neere Nilus, they plant it much in their gardens, and neere their Bees, which the Crocodile continually lyeth in waite for. For he loveth hony above measure. *Otho* Duke of Millaine in the yeare 1099. tooke from a Sarazen his armes; which was a Serpent, a child issuing out of the mouth of the same, which to this day is yet the armes of Millane.

The Scorpion, the Lizard, yea the old Armes of France were the three Toades or Crapauds, Crabs, Crevisses, Frogs, Snailes, and such like.

I have seene in an ancient coate three Grashoppers, but the owner I could never learne.

The Grashopper is called in Latine *Cicada*, παρὰ τὸ τιτίζειν from singing, with a little skin upon his side, against the which he rubs the thicke part of his leg, and so makes that noise, wherewith he so disturbes the sleepy hay-makers. When I found this Etymology first, I would needs make triall: which I found very true; so significant, and witty were the Grecians at first, inventing names to all things from their nature.

Of

Of fiſhes you ſhall finde in Armes the Whale, the Dolphin, the Salmon, the Trout, Barbel, Turbot, Herring, Roach, Remora, Eſcallop ſhels.

Copm. What meaneth the bearing of Eſcallop ſhels?

Eud. It betokeneth unitie and friendly love, for as they cloſe ſo neerely they can hardly be ſeparated, ſo ſhould friends and true lovers: whereupon it is worne in the colours of the Knights of the Order of Saint *Michael.*

You muſt bee very heedfull in the blazoning of fiſhes, by reaſon of the varietie of their natures.

Of thoſe birds that are borne in Armes.

Of all bearing among theſe winged creatures, the Griffon is the moſt ancient, and yet to this day in Pomerania, of great eſteeme. But ſince, the Eagle hath got the ſoveraigntie, and is held for a farre more honourable bearing, it being the Armes of the Empire and of many other kingdomes.

Coſm. I pray what is the reaſon the Emperour giveth in his Armes an Eagle with two neckes, which is againſt nature.

Eud. So is a Lion with two tailes: yet they have their reaſon. The cauſe why it is given by the Emperour was this. The kingdome of Romania beeing united unto the Empire gave an Eagle Sables diſplaid, and the Emperour giving the ſame likewiſe, united them into one, giving that two neckes as you ſee.

Coſm. This is very prettie and more then I knew before, but is the Eagle of ſuch antiquitie among the Romanes?

Eud. Yes before the time of *Iulius Cæsar*; doe you not remember since you were a scholler that verse of *Lucane* writing of the civill wars betweene *Cæsar* and *Pompey*.

Signa pares aquilas, & pila minantia pilis.

The *Pellican* is more commonly borne with us here in *England* then in other countries. Other birds that are usually borne are the Swan, the Raven, the Cormorant, Heron, Faulcon, Cocke, Pigeon, Lapwing, Swallowes, Martlets, Cornish choughes, Spar-hauke, Larkes with some others. The Spar-hauke Crowned was the Armes of *Attilas* King of the *Hunnes*, and five Larkes were found depainted in an old Trojan shield. You must note then that seldome or never the female of any thing is given in Armes.

Cosm. I remember, I thinke a rule for't, in mine Accidence, not of Armory but of Lillies English rules, where note that the Masculine gender is more worthy then the Feminine, &c.

Eud. Indeed it is the reason because the Masculine gender is the worthiest. One rule is worthy the observation, that fishes, birds, and divers beasts have beene given to bearers for the names sake, to preserve it either really or by accident: really or immediately as *Heron* gives the Heron, *Foxe* the foxe-heads, which was the coate of Bishop Foxe, *Bullocke* of Barkshire the bullockes head, *Herring*, and *Herringham* a coate quartered by the Earles of Bedford, the three Herrings, *Roch* the Roches, *Troutbecke* the three Trouts braced, quartered by the right Worshipfull and that worthy Gentleman so well deserving and beloved of his Country Sir *Ralphe Conningsbey*

Conningsbey Knight of Northmims in the county of Hertford. *Lucie, tres lucios piſces* or three pikes, quartered by the Earles of Northumberland, and the coate of that noble Gentleman Sir *Thomas Lucey* of Warwickſhire Knight, *Berrisford* the Beare with infinite the like: ſome have their names accidentally from the propertie of the bird or beaſt, or by an Onomatopoea, or alluſion of the voice to the name, as *Terwhit* gives the three Lapwings who in a manner expreſſe the very ſame (neither is it any diſparagement to the bearer, ſince there be of theſe very Honorable and ancient:) and *Chanteur* a French Gentleman very well deſcended who gave the three Nightingales.

Excellent have beene the conceipt of ſome Citizens, who wanting Armes, have coined themſelves certaine devices as neere as may be alluding to their names, which we call Rebus. Maſter *Iugge* the Printer, (as you may ſee in many of his bookes) tooke, to expreſſe his name, a Nightingale ſitting in a buſh with a ſcrole in her mouth, wherein was written *Iugge Iugge Iugge.*

Maſter *Biſhop* cauſed to be painted in his glaſſe windowes the picture of a Biſhop in his Rochet, his ſquare Cap on his head, by which was written his Chriſten name *George.*

One *Foxe-craft* cauſed to be painted in his Hall and Parlour a Foxe, counterfeiting himſelfe dead upon the Ice, among a company of Ducks and Goſlings.

Every ſcholler can ſhew you in the firſt page of his Grammer *Harriſons* name, expreſſed by a Hare ſitting in a ſheafe of Rie, and upon that the Sunne: all which made *Harriſon.*

One Maſter *Gutteridge* drew for himſelfe a Giant ſtanding in a gutter, and looking over the ridge of a houſe, which could not chuſe but make *Gutteridge*.

There was not long ſince a Grocer in London, his name I have quite forgot, but I am ſure for an alluſion thereto hee gave for his Rebus a Sugar loafe ſtanding upon a flat ſteeple, and I think it was *Pauls*.

A Churchwarden who ſhall be nameleſſe, of Saint *Martins* in the Fields, I remember when I was in that Pariſh, to expreſſe Saint *Martins* in the Fields, cauſed to be engraven a Martin (a bird like a Swallow) ſitting upon a Molehill betweene two trees, which was Saint *Martins* in the Fields. It is there yet to be ſeene, upon the Communion Cup:

Theſe and a thouſand the like, if you be a diligent obſerver you ſhall finde both in City and Countrey, eſpecially in Towne-halls, Church-walles, and Windowes, old Monaſteries and ſuch places, which many a time and often I have enquired after as the beſt receipt againſt Melancholy, whereto I am much addicted.

Coſm. I thinke it the beſt Phyſicke you could take, for even theſe conceipts and paſſages of mirth have their times and ſeaſons as well as the moſt grave diſcourſes. I remember the Poet *Martiall* ſpeaking to his booke of Epigrams ſaith, there is a time, *Cum te vel rigidi legant Catones.*

But leaving theſe Parerga, I pray you proceed unto thoſe beaſts that are given in Armes, and as neere as you can, teach mee what I ought to obſerve in their blazon.

End. The beaſts that are borne in Armes are very many

many, whereof the Lion is esteemed the most noble, and worthiest bearing: next the Vnicorne, the Hart, the Horse, the Beare, the Bull, the Woolfe, the Greyhound, the Antelop, the Porcespine, the Hare, the Conny, the Squirrel with many others, which I cannot upon the sudden remember.

Cosm. What must I observe in the blazon of beasts, because I take it they are somewhat harder then birds to be described?

Eud. So they are: You shall first begin with the Lion, who is borne these wayes, Rampant, Passant, Saliant, Seisant or Couchant.

Rampant is said when the Lion is arreared up in the Scotcheon as it were ready to combat with his enemy being drawne in this manner: his right fore-foot must directly stand against the dexter point of the Escotcheon, Saliant downe Lower.

Saliant, is when the Lion is sporting himselfe and taking his pleasure.

Passant, is drawne as if he were going.

Seisant is sitting.

Couchant couching or lying downe close with his head betweene his legges like a Dog.

A Lion is given sometimes but halfe, then you must call it a demi-Lion. Sometime but his head only, which is never borne but side-wayes, and with one eye, the Leopards heads alwayes with the full face, as in the Armes of Cantelupe with both the eyes.

The Elephant is seldome borne, yet saith *Hierome de Bara*, a Trojan Captaine gave an Elephants Trunk in his shield.

Cosm. I never heard of any that gave the Ape.

That is leaping at his prey.

Eud. Yes the Ape hath been a very ancient bearing and so hath the wild cat, which being Herison was the ancient Armes of the Kings of Burgundy.

Buckes, Goates and the like are said to be tripping or saliant, that is, going or leaping. You shall say rampant and a saillant but of those which are *Bestes du proy*, and those of the bigger sort.

The heads of birds for the most part are given erazed, that is, plucked off; of beasts, *Coupeè* or erazed, that is cut or pluckt off. You shall know them one from the other because the head that is *Coupeè* is even underneath, erazed hath three tuftes of feathers, or haire hanging downe. The tongue and nailes of a beast are alwayes different from the colour of the beast, as if the beast be of a colour, they are of a mettall, if the beast be of a mettall, they are of a colour: so likewise in birds, you must say of a beast armed and langued, of a bird membred.

Thus you see I give you a taste of every thing. For further knowledge I referre you to those learned bookes that have lately beene written of Armory, neither doe I wish you as *Aulus Gellius* said, *ingurgitare in ista scientia sed tantum delibare*, to know something rather then nothing.

Cosm. It was my desire onely to learne but the first grounds, and as I ever had a desire to have an insight in all arts and sciences, so more especially in this because nothing more beseemes a Gentleman then the knowledge of Armes.

Eud. You say well, I hope you are not unmindfull of that old proverbe *Chi tutti abbraccia*, and it hath bin my fault to entertaine too many such guests once of which I cannot so soone be rid off. For.

Turpius

Turpius ejcitur quam non admittitur hospes.

Cosm. I pray resolve me of one thing of which I have long doubted.

Eud. What's that?

Cosm. Are the same lawes and rules observed in Armes among other nations, with those which we have heere in England?

Eud. Yes doubtlesse, and more strictly: only they differ in some small particulars; as some vse staines as much as colours, some charge their Scotcheons after a strange manner with diaper as the French; some vse round Scotcheons as the Italian, and such like: otherwise tis all one, as you may see by the Armes of every Kingdome.

Cosm. I pray let me request one thing more since you speake of Kingdomes, that is, to acquaint mee if your leasure serve, with the Armes of every kingdome in Christendome: which I thinke are about five and twenty.

Eud. Yes if you count those Kingdomes in *Spaine* as *Leon, Aragon, Castile,* and the rest, I will; but to no end: you are so young a Scholler in Heraldry you will scarce understand me.

Cosm. So I thinke; but these being most eminent coates, I shall marke and remember them the better, but now I remember me, I have a paire of tables.

Eud. The first is the Armes of the Emperour of Germany, which hath upon it a crowne imperiall (the difference of Crownes I will tel you anone) the Emperour beareth *Or*, an Eagle displayed with two neckes membred *Gules*. The King of the Romanes bare *Or*, an Eagle displayed *Sables*.

The

The King of Hungary beares barry of eight, *Argent* and *Gules.*

The King of Polonia beares *Gules,* an Eagle displayed, membred and crowned *Or.*

The King of Bohemia beares *Gules,* a Lion double Queue, Armes langued and crowned *Or.*

Arragon beareth *Or,* 4. pales *Gules.*

Sclavonia beareth *Sables* a Cardinals Hatt *Argent,* stringed and tasselled *Or.*

Suevia beareth *Azure* three Crownes *Or.*

Dalmatia beareth *Azure* three Kings heads proper crowned *Or.*

Moravia beareth *Azure* an Eagle eschecky, *Or* and *Gules,* membred of the same.

Castile beareth *Gules,* a Castle triple towred, *Or.*

France beareth *Azure* three Flower-delices, *Or.*

England beareth *Gules* three Lions Passant, Gardant, Armed and langued *Azure.*

Navarre beares *Gules,* an Escarboucle Accolled and pometted *Or.*

Scotland beareth *Or,* a Lion enclosed with a double tressure fleurty and counter fleurty *Gules.*

Sicily beareth party per Salteir, the point and chiefe, Arragon: the other two *Argent,* in each, an Eagle displayed *Sable,* membred *Gules.*

Denmarke beareth *Or* Semie de cuers or hartes, *Gules* three Lions passant armed and langued of the second (or as some will have it nine Hearts.)

Portugall beareth *Argent* 5. Escotcheons *Azure:* charged with five plates in Salteir (in remembrance of five deadly wounds a certaine King of Portugall received in the field whereof he was cured, or of the five wounds of Christ which they say appeared unto

to him) in a border *Gules* seven towers *Or*.

Legion or Leon beareth *Argent* a Lion Rampant Sable crowned *Or*, armed and langued *Gules*.

Ireland beareth *Azure*, an harpe *Or*, (though the ancient coate of Ireland bare the field *Sables*, a King sitting crosse legg'd in his Throne, in his right hand a Scepter *Or*.)

Toledo beareth *Gules* a crowne Imperiall *Or*.

Naples beareth *Azure* semi flower-delices or a lambeaux of foure *Argent*.

Galizia beareth *Azure* semi crosses *fitcheès Argent*, a covered cup *Or*.

Granado beares *Argent* a Pomgranate with the stalke and leafes proper.

Norway beares *Gules*, a Lion Rampant *Argent*: crowned *Or*, holding a battell Axe of the second.

I have thus briefely given you the blazon of the Coates of all the Kingdomes of Christendome. Now because we will not *altum Sapere*, I will oppose you in the blazon of some few Coates to try your cunning, and to see what you have profited by your Master: heere is a Coate, what say you to this?

Cos. I should blaze it thus. He beares *Azure* a Starre *Or*, betweene 3 crescents *Argent*.

Eud. Very well, you must take heed that you take not a Starre for a Mullet and the contrary, for a Mullet is the rowell of a Spurre, and hath never but five points; a Star hath sixe and some times 8.

beside, the mullet is often pierced of the field and the Starre never.

Cosm. Whose coate I pray you is this?

Eud. It did belong to the Abbot of Tame, whose name was *Thorpe*, and now borne of Master *Iohn Thorpe* of the parish of Saint *Martins* in the field, my especiall friend, and excellent Geometrician and Surveiour, whom the rather I remember, because he is not onely learned and ingenuous himselfe, but a furtherer and favorer of all excellency whatsoever, of whom our age findeth too few.

Nor must I here be unmindfull since now I speake of that great and honourable parish (having as many, and as substantiall parishioners in the same as any else beside in England) of the friendship that I have ever found at the hands of three especially in that parish, to whom above all the rest I have beene most beholden, as well in regard of my selfe in particular, as that they are lovers of learning, and all vertue, *viz.* Master *Christopher Collard* (whose sonne my Scholler is now of *Magdalen* Colledge in Oxford) Master *Simon Greene* Purveyor of his Majesties stable: And lastly, the aforenamed Master *Iohn Thorpe* his sonne, to whom I can in words never bee sufficiently thankefull.

Cosm. Herein you doe well; there is no vice more hatefull to God and Man, then ingratitude; whereupon it is well said of one.

———*Gratis servire libertas.*

Eud. Well I must now thinke my paines not ill bestowed, for, *est aliquid prodire tenus, si non datur ultra.* I am invited to dinner heere over the way, and

I

J.O.D